

The Hari-Hara

EARLY HINDU INDIA

A DYNASTIC STUDY

Volume III

A. Kumar Mazumdar

With Art illustrations

COSMO-NEW DELHI
1981

Pages of this volume are in continuation to the previous volume.

FIRST PUBLISHED 1917
THIS EDITION 1981

COSMO PUBLICATIONS
24B, ANSARI ROAD
NEW DELHI-110002

Printed by
MEHRA OFFSET PRESS
NEW DELHI-110002

PREFACE TO FIRST EDITION.

The title of this book is my own. Certainly it is a more dignified title than the work properly deserves. I should tell my readers, at the very outset that I am not appearing before the public as a rival to my illustrious countryman, the late Mr. Romes Ch. Dutt whose *Ancient India* is a highly admirable book; nor to Mr. V. A. Smith whose *Early History of India* is an inimitable work. In 1891, my headmaster, the late Rai Saheb Ratnamani Gupta of the Dacca Collegiate School desired me to write a history of our nation. Following his wish, I have worked so long, alone in a lonely field, groping my way in the dark ages of the past. If my chronology satisfy all, a great puzzle is then solved and the reconstruction becomes easier. Mine is an attempt at reconstruction and a very poor one indeed. Yet I believe, with a certain measure of confidence that whoever will work in the same field, he will arrive at almost similar conclusions.

In preparing this book, I have received valuable suggestions and encouragements from many generous persons, both Indian and foreign: in the initial stage of my labours and Indian travels, I was helped by Babu Harendralal Roy, Zeminder of Bhagyakul; Babu Dharanikant Lahiri, Zeminder of Kalipur; Raja Jagat Kisore Acharyya of Muktagacha; Rai Bahadur Banamali Roy, Zeminder of Pabna; Kumar Sri Harabhamji Raoji M. A. LL. B. (Cantab.) of Morvi (Cathiawar). Immense is my debt to my professor and patron Mr. S. C. Hill who was ever alive to my interests. He brought me to the notice of his friend the late Viceroy Lord Curzon whose encouraging words cheered me at a time when my spirits were drooping in despair. To Col. Sir Richard Temple, editor, *Indian Antiquary*, belongs the real credit of this work, as he gave me the "search-light of true criticism." (Vide Ind. Antiquary, Vol. XXXI, 1902). Sir

Asutosh Mukherji, Vice-Chancellor, the Syndicate and Dr. G. Thibaut, Registrar, Calcutta University, gave me indirect encouragement (1910). My thanks are also due to many scholars, authors, and writers of Bengal and abroad. This edition of the book is brought out with many imperfections. If it is fated to have a second impression, I trust I shall bring it out in due form and fashion.

Dacca.
Dec. 25th, 1917.

The Author.

PREFACE TO SECOND EDITION.

The First Edition having run out soon, I venture to publish the Second, thoroughly revised and enlarged. The sale has been due, not to the merits of the book, but to the generous readers' sufficient indulgence due to a pioneering work.

"Old India," said Prof. Weber, "is still full of riddles." Mr. R. C. Dutt first cut a road to it. I add the political outlines. These present the whole Hindu History in a readable form. In reconstructing it, I have closely followed Hindu traditions in their rational forms. I have put in here all that I could carefully gather from the numerous sources, along with my own discoveries. The readers would be wrong to expect an authoritative work on the subject from this num-skull. That is reserved for a doughty scholar.

A regular Hindu History has been long a great desideratum in the world. I tried to meet it to some extent. But great was my apprehension when I first published my work lest it should be doomed to utter failure. To my great relief and joy, I soon

found the result otherwise. From the Magistrate, Dacca, to the authorities of the India Office Library, London and the Secretary to the President, United States, America—all gave a hearty welcome to my little work. Government of India, Foreign Department has encouraged my humble labours. Curator, Bureau of Education, Simla Secretariat, the Governments of the Central Provinces and the Punjab have purchased a few copies. Dr. M. E. Sadler, Vice-Chancellor, Leeds University and President, Calcutta University Commission, Mr. G. F. Shirras, Director-General, Department of Statistics, India, Dr. John Marshall, Director-General of Archæology in India and others have encouraged me with friendly notes of appreciation Kumar Devendraprasad Jain, of the All-India Jain Community, Arrah Branch, was equally enthusiasitc in his congratulation.

My special thanks are due to Lieut. Col. S. F. Bayley I. A., Resident in Nepal and to Major C. H. Gabriel I. A. First Assistant to the Resident in Kashmir, for their very noble and polite acknowledgements and interest taken for my humble work.

Like an Indian sage of old to whose clan I belong, I cannot but here sing the praise of three eminent, noble and true Hindu Princes whose large sympathy, noble appreciation nnd warmest thanks have urged me to bring out this edition in a comprehensive form. My debt is not so much to their gold, as to their golden hearts, noble instincts, and true gladness at the sight of a history of their remote ancestors! Blest be the names and lines of His Highness Chandra Singh Shum-Sher Jung Bahadur, Maharaja-Rana of Nepal G. C. S. I., P. G. P., G. D., &c.; His Highness Virendra Kisore Manikya Bahadur, Maharaja of Tippera; and His Highness Sir Bhavani Singh K. C. S. I., M. R. A. S., Maharaja-Rana of Jhalawar in Rajputana.

I have spent my time, money and energies on the work for some 30 years. I have constantly thought of the Indian people and have written for their benefit. Recently, two gentlemen have joined me in this stupendous work. My friend Babu Indramohan Das B. A., Zeminder, Dacca and Babu Nagendra Kumar Roy,

a young and enterprising publisher of this town, have come forward to promote the interests of the nation, by publishing this edition at great costs.

To the generous British Government is due the recovery of a considerable portion of our past history. Archæological Department has been working wonders. Yet, the results of researches are not yet brought home to the people in Vernaculars.

Only the learned few possess a correct knowledge of Ancient India. The mass still revel in marvels, delight in dreams and soar with hyperboles. To them, Ancient India is a dream-land— a veritable paradise on earth ! ! Judging the present by those imaginary notions, they cherish grave discontents that know no remedy, because they never study the past. In Europe and America, all classes of people love history and geography. For, history makes man wise ; history makes man practical. In India, it is generally neglected. Even in the Universities, it is reserved for the intellectual parrots who require no brain, but the "efforts of memory" to learn it. ! ! ! This neglect of history was one of the causes that led to the downfall of the Hindu nation. To be prosperous again, Hindus must study history carefully, remembering the wise remark of Prof. Max Muller : "A people that feels no pride in the past, in its history and literature, loses its main stay of national character."

Dacca :
The 30th March, 1920.

A. K. Mazumdar.

CONTENTS.

BOOK I.

CHAPTER I.

CHAPTER II.

CHAPTER III.

CHAPTER IV.

CHAPTER V.

CHAPTER VI.

CHAPTER VII.

CHAPTER VIII.

SUBJECTS.	PAGE.

CHAPTER XII.

India in Pauranic Age.

B. C. 200 to 1200 A. D.

15. Ramayana of Valmiki—done into English Prose by M. N. Dutt.
16. Ramayana of Valmiki—done into English Verse by R. T. Griffith.
17. Ramayana of Valmiki—done into English Verse by R. C. Dutt.
18. Mahabharata—done into English Verse by R. C. Dutt.
19. Mahabharata—done into prose by Pratap Chandra Roy Calcutta 1893—96.
20. Mahabharata—done into prose by Manmathanath Dutt.
21. Mahabharata—done into prose by Talboy Wheeler.
22. Ramayana of Tulsidasa, done into English by F. S. Growse.
23. Dean Milman's Translation of Nala and Damayanti.
24. Bhagavat Gita : rendered by K. T. Telang, Oxford.
25. " " " by Sir Ed. Arnold.
26. " " " by V. G. Tilak.
27. " " " by A. Besant.
28. Bhagavat Gita by Sir Ch. Wilkins.
29. Institutes of Manu : Sir W. Jones
30 " " " by Dr. Buhler.
31. " " Vishnu by Dr. Jolly.
32. Upham's Sacred and Historical Works of Ceylon.
33. Turnour's *Mahawansa.*
34. Wilson's Vishnu Purana.
35. " Theatre of the Hindus.
36. " Other Works. 12 Vols.
37 Anglo-Indian Studies by S. M. Mitra.
38. The Vedic Akhyana and the Indian Drama. A. B. Keith.
39. The Indian Theatre. E. P. Horrwitz.
40. M. Barth's Review of Leri's Theatre.
41. Pischel's Home of the Puppet Play, translated by Mrs. Vyvyan.
42. Drama in Encyclopœdia Britannica, 11th Edition.
43. Muir's Original Sanskrit Texts.

44. The Golden Bough by Dr. Fraser.
45. Miss Harrison's Themis.
46. Annals of Oriental Literature.

IV. Language.

1. The Linguistic Survey of India and the Languages of India : Dr. G. A. Grierson.
2. The Languages of India : John Beams.
3. Dr. Caldwell's Dravidian Languages.
4. Prof. Max Muller's Science of Language.
5. Prof. Sayce's Science of Language
6. Prof. Goldstucker's *Panini*.
7. Dr. Ballantyne's *Laghu Kaumudi*.

V. Archæology.

1. Archæological Survey Reports.
2. Epigraphica Indica.
3. Corpus Inscriptionum Indicarum.
4. Palæography of the Deccan : Dr. Burnell.
5. History of Alphabets : Dr. Taylor.
6. Prof. Keilhorn's Epigraphy of North India.
7. Dr. Fleet's Catalogue of Gupta Inscriptions.
8. Mr. Luther's Epigraphy of Brahmi Inscriptions.
9. Mr. L. Rice's Epigraphy.
10. Cunningham's Asokan Edicts.
11. Rapson's Indian Coins.
12. Cunningham's Coins of Ancient and Mediœval India.
13. Von Sollett's Coins of Greek and Scythian Kings or Bactria and India.
14. Mr. V. A. Smith's Gupta Coinage.
15. Mr. Allen's Catalogue of Gupta Coins &c.

VI. Journals &c.

1. Journal of the Asiatic Society in Bengal.
2. Journal of the Asiatic Society, Ceylon Branch
3. Journal of the Royal Asiatic Society, London.
4. The Indian Antiquary. Bombay.
5. The Vedic Magazine, Panjab.
6. Panjab Historical Society's Journal
7. Asiatic Researches by Colebrooke.
8. " by Heeren
9. " " Sterling.
10. " " Col. Wilford.
11. " " Blaquire.
12. " " Capt. Moore.
13. " " " Mahony.
14. " " Davis.
15. " " Bentley.
16. " " Sir W. Jones.
17. The Oriental Magazine.
18. Transactions of the Royal Society, Hodgson.
19. " " " " " Ellis.
20. " " " " " Davis.
21. " " " " " Knox.
22. " " " " " Major de la Maine.
23. The Edinburg Review, Vol. XXIX.
24. Bishop Heber's Journal.
25. Mr. Coats' Bombay Transactions.
26. " Erskine's "
27. A. Remusat's Journal, 1831.
28. Wilson's Mackenzie Collection.
29. Prof. Lassen's Works.
30. Prof. Wilson's Collected Works, 12 Vols.
31. The Encyclopædia Britannica, 11th Edition.
32. Wilson's Oxford Lectures.
33. Colebrooke's Hindu Courts of Judicature

34. Colebrooke's Digest.
35. Works by Sir W. Jones.
36. Prof. Cowell's Tagore Law Lectures.
37. Morley's Digest.
38. Prof. Max Muller's Lectures.
39. Prinsep's Useful Tables.
40. De Guignes : *Memoirs.*
41. Growse : Memoirs of Muttra.
42. Colebrooke's Essays.
43. Prinsep's ,,
44. Calcutta Review.

VII. Arts

1. The Industrial Arts of India : Sir George Birdwood.
2. Hindu Music : Sir W. Jones and Paterson.

VIII. Architecture.

1. Essay on Hindu Architecture by Ram Raz.
2. Works of the Daniells on Caves, Temples &c. of India.
3. Dr. Fergusson's Eastern and Indian Architecture.
4. Mr. V. A. Smith's Architecture in India and Ceylon.
5. Prof. E. B. Havell's Hindu Architecture (1913).
6. Mr. O. C. Ganguli and Dr. Coomarswami on Architecture.
7. Genl. Cunningham s Indian Architecture.

IX. History.

1. Historians' History of the World (London).
2. The Unrivalled History of the World (America).
3. The Imperial Gazetteer of India, New Edition, 1909 London I—IV Vols.
4. Thornton's British Empire in India. (1859).
5. ,, Gazetteer of India.
6. Elphinstone's History of India.

CHAPTER VI

First Foreign Rule in India.

The ishnu Purana states that after the Andhras (236 A.D.) there shall be 7 Abhiras, 10 Gardabhas, 16 Sakas, 8 Yavanas, 14 Tusha ras, 13 Mundas, 11 Hunas, 11 Pauras (ruling 300 years), Kailakila Javanas (106 years); after this confusion, shall come the Gupta Dynasty of Magadh.

By the light of modern research, we can re-arrange the above confused list in the following correct and chronological order :—After the Mauriyans, there shall be 8 Yawanas *i.e.* Indo-Greeks; 13 Maurundas *i.e.* Indo-Parthians (*Morundœ* of Ptolemy); 16 Sakas or Indo-Scythians; the Andhras of the South, winning the eastern part of North India, and their branch called the Andhra Bhrityas, also called *Abhiras* 7 in all, in Western India; 10 Gardabhas or Gardabhilas *i.e.* Kadphises; 14 Tusharas—Tocha ris or Kushans; the Guptas of Magadh; the Hunas; the Pauravas of Canouj (500 to 800 A. D.); the Kailakila Javanas or the Early Mussalmans of Sindh and Multan

After Dasaratha, grandson to Asoka, 5 princes succeeded, namely Sangata, Sálisuka, Soma sarman, Satadhanvan and Vrihad-ratha. Garga, an astronomer of the 1st century B. C. alludes to Sa lisuka in his work. Mentioning Sa lisuka (200 B. C.) the 4th successor of Asoka, Garga adds—"That when the viciously valiant

Greeks, after reducing *Sa'keta* (Oudh), the Panchála (the country about Canouj) and Mathura', will reach Kusuma-dhvaja *i.e.* the royal residence of Pataliputra, then all the provinces will be in disorder." (Max Muller's *India*, P. 298.)

The descendants of Asoka retained only Magadh and the neighbouring home-provinces. The Andhra Protected State was probably the first to throw off the nominal yoke and soon grew into a powerful kingdom stretching right across India. Till 25 B.C., their power was, however, confined in the Deccan. The last king of the Imperial Mauriyan line—Vrihad—ratha, a weak prince, was treacherously murdered by his commander-in chief Pushyamitra—the Indian Macbeth.

The descendants of Asoka continued to rule—unrecorded—in Magadh for many centuries. The last of them Purna-Varman was nearly contemporary with Yuan Chwang in the 7th century A. D. (Beal, *Records* ii, 118, 174; Watters ii, 115)

Minor Mauryan dynasties, connected with the Imperial line, ruled in Konkon, Chitor and other parts of India during the 6th, 7th and 8th centuries A. D. They are often mentioned in inscriptions, (Fleet, Dynasties of the Canarese Districts, 2nd edition; Bombay Gazetteer Vol. I, Part II, 1896, P. 282-84)

Nanda, Chandragupta and Asoka seem to me like Baber, Akbar and Aurengzeb. Asoka little thought how his religious zeal verging on fanaticism, his theocracy, and his partition undermined the strength of the Empire. His death was a welcome news to the Brahmins

of North India, to the powerful Andhras of the South and to the enemies of India outside.

The Mauryan control up to the Hindukush became weak soon after Asoka's death. The North-West Frontier, ever exposed to foreign attack, now became a tempting field to the Greek Princes of Bactria, Parthia and the warlike races on the borders. India and Italy have terribly suffered for their "unhappy gifts of beauty." From B.C. 200 downward, we have had a succession of invaders from abroad.

§ **The Indo Greek Dynasty** : Hindu *Yavanas*, B. C. 250 to 60 A. D.

After the death of Alexander (323 B.C.), his vast empire was seized by his Generals. Antigonus seized the Asiatic possessions. Seleukos fought with him and wrested the countries of Asia and built a very powerful monarchy, comprising Asia Minor, Phoenicia, Persia, Afghanistan, Beluchistan, a part of India and Bactria. We have seen that Chandragupta had driven out and destroyed the Greek garrisons and occupied as far as the Persian frontier. Seleukus *Nicator* *i.e.* conquereor, could not recover these Indian possessions and made friends with Chandragupta. Seleukus was murdered in 280 B.C. His son Antiochos Sotor died in a battle with the Gauls in 261 B.C. The vast dominions of Seleukos now passed to his grandson Antiochos Theos (god), a drunken sensualist who was even worshipped as a God. This worthless King ruled for 15 or 16 years. Two grievous osses happened towards the close of his

reign :—the revolt of Bactria under Diodotos and that of the Parthians under Arsakes.

Bactria, now Russiatic Turkistan, was our *Ba lhika* or Bakshu *Desa*, a home of the Aryans in Central Asia. It was a rich plain, watered by the Oxus and occupied by civilised people from time out of mind. This country of 1,000 towns was always regarded as the foremost satrapy and was reserved as an appanage for a prince of the royal blood. Alexander continued from Persia his royal favours on the Bactrians who readily received and assimilated the Greek civilisation. It was one of the most valuable possessions of Seleukus, his son and grandson.

Diodotos, a heroic Greek became Governor of Bactria about 256 B.C. About 250 B.C., after a successful revolt, he became King of Bactria and ruled the 1000 towns from Bulkh, his capital. His dynasty lasted from 250 to 176 B. C. Diodotos II. succeeded his father Diodotos I. in 245 B.C. and entered into an alliance with the Parthian King.

§ **The Indo-Parthians** (250 B.C. to 60 A.D.)

Hindus probably called them *Maurundas*— the *Morundoe* of Ptolemy. The Parthians, a race of rude and hardy horseman-nomadic, dwelt beyond the Persian Deserts south-east of the Caspian Sea. Their country Chorasmisi (Khwarizm), Sogdioi (Samarkhand) and Arioi (Herat) formed the 16th satrapy of Darius. All the tribes supplied contingents to the host of Xerxes, (Herodotus, iii, 93 ; 117 ; vii. 64-66.)

Alexander and the early Seleukidœ formed Parthia

and Hyrkania into a satrapy. The Parthians never adopted the Greek culture. Though subject to the Persian and the Macedonian masters, yet they retained their own habits. They were equally skilled in the management of the steeds and the use of the bow.

Justin. XLI. Chapter 4.

The Parthian struggle—a national rising under Arsakes, lasted from 250 to 248 B.C. The Parthian independence was however established in 248 B.C. The Arsakidan dynasty, founded in Persia, lasted for about 500 years (B.C. 248 to 226 A.D.). The success of the Greeks and the Parthians was made easy by the war of succession after Autiochos Theos.

Diodotos II. was followed by Euthydemos of Magnesia and of a different family, (230 B.C.) He gained the crown by a successful rebellion and engaged in a long-continued war with Antiochus the Great of Syria (223-187 B C.), resulting in a treaty (208 B C.) admitting the independence of Bactria. In 206 B.C., Antiochus crossed the Hindukush and forced the Hindu King Subhagasena of Cabul to surrender a considerable number of elephants and large treasure. Leaving Androsthenes of Cyzicus to collect this war-indemnity, Antiochus in person led his main force homeward by the Kandahar route.

Polybius, XI. 34.

Demetrios, son of Euthydemos and son-in-law of Antiochus, repeated his father-in-law's exploits with still greater success and conquered a considerable por-

tion of North India including Kapisa, Cabul, the Panjab and Sindh (196 B.C.) Thus, the unsatiated ambition of Alexander, vigourous but vain attempts of Seleukus began to be substantiated. Eukratides, finding Demetrios engaged in far Indian Wars, rebelled against Demetrios and made himself master of Bactria about 175 B. C. He waged many wars with the surrounding states and tribes, with varying fortune but unvarying spirit. Demetrios lost Bactria, but long held his eastern conquests. He was hence called "King of the Indians." Vrihad-ratha, the last worthless Mauryan ruler of Pataliputra could not beat the Greeks back. On the contrary, he sent a large hoard in gold to buy off Demetrios. This only intensified the thirst of the Greeks. To prevent the Greeks from further encroachments, Vrihad-ratha again sent a large treasure to Demetrios in the frontier; but on the way, it was plundered by Pushyamitra the young leader of the Hindus of North India, roused against the Mauryan rule. Vrihad-ratha was, however, wise enough to admit the Hindu claims and appointed Pushyamitra Commander-in-Chief of the Imperial Forces. The heroic Brahmin soon checked the further advance of the Greeks. Vrihad-ratha showered honours and favours on him.

Secure at Bactria, Eukratides next turned against Demetrios in India. A severe struggle followed (160-156 B. C.) in which Eukratides became victorious. It is related that once shut up for 5 months in a fort, with only 300 men, he succeeded in repelling the attack

To the Hindus I offer the wise counsel of Prof. Max Muller :—"A people that can feel no pride in the past, in its *history and literature*, loses the main stay of its national character. When Germany was in the very depth of its political degradation, it turned to its ancient literature and drew hope for the future, from the study of the past."

THE END.

CHAPTER VII.

The Sunga Dynasty (178 69 B. C.)

and

The Kanva Dynasty (69-25 B. C.)

At the instigation of the Brahmans, Pushpa or Pushyamitra treacherously slew his master, imprisoned the minister, usurped the throne, proclaimed himself King and founded the Sunga or Mitra Dynasty. • Ba'na-bhatta, in his *Life of Harshavardhana* (7th Century A. D.) alludes to this thus :—"And reviewing the whole army under the pretext of showing him his forces, the mean General Pushyamitra crushed his master Vrihad-ratha Maurya who was weak of purpose"—Dr. Buhler's translation in the *Indian Antiquary*. II. 363.

Extent of the Kingdom :—Pataliputra continued to be the capital of the Sungas. Perhaps all the central or home provinces owned their authority. The Kingdom extended in South to R. Narmadá. Proof :—"The Queen of Agnimitra, son to Pushyamitra, has a brother Virasena by name of inferior caste, who was placed by the King in command of a frontier fortress on the banks of the Manda kini (Narmadá)"—Introduction to *Málaviká Agnimitra*. Besides, it embraced Behar, Tirhoot and the modern United Provinces of Agra and Oudh. The Punjab was probably long lost to the later Mauryyas and the Sungas. Pushyamitra's

rule was disturbed by two great invasions from the East and the West :—

(i) Invasion from the East (158 B. C.) Mahámegha Váhana Kharavela Kshemaraja, a powerful Jain king of Kalinga, capital Kalinganagari (Bhuvanesvar ?) tried like Asoka, to establish a religious kingdom: about 160 B. C., led an expedition towards the west and obtained alliance of the Rástrikas. In 158 B. C. he attacked Magadh, won some success and humbled his foe. But his temporary success affected only the eastern frontier of the Sunga Kingdom. He may have conquered Bengal and Eastern Behar where numerous instances of Jain influence still exist. His Inscriptions at the door of the Elephant Cave of Khandagiri, Orissa was published by Dr. Luders in Epi. Ind. Vol. X. pp. 160—61 : and deciphered by Dr Bhagwanlal Indraji. The Kingdom of Kalinga was afterwards absorbed in the Andhra Empire.

(ii) The Greek Invasion from the West (155—53 B. C.)—Menander, a relative of the Bactrian King Eukratides and King of Cabul and the Paujab, wishing to play the part of a second Alexander, advanced with a formidable force, crossed the Hyphasis at which Alexander's advance was arrested and penetrated to Isamus (?) and finally subjugated the Indus delta, Soraostos (Cathiawar) and Sigerdis, probably Skr. Ságara Desa—Sea-board tracts. The author of the *Periplus* (77 A. D. ?) noticed the currency of the coins of Appollodotos and Menander at the port of Berygaza (Broach). This shows that though Menander

was compelled to retire quickly from the Gangetic Valley, yet his rule must have continued long in the countries on the west coast. Menander conquered Muttra on the Jumna, besieged Madhyamika´ (Mewar), invested *Sa keta* (Ayodhya´) and threatened even Pataliputra. But Pushyamitra repulsed him after a severe struggle. Menander was obliged to retire to his own country. He retained his conquests in Western India for some years more. India was no more attacked by a European before Vasco da Gama in 1502 A. D.

Madhyamika´ lit. Central Region, was a part of the ancient Sibi country. Its former capital was Na´gari, 11 miles north of Chitor. Madhyamika = Madhya Pa´ta = Med-pat = modern Mewar. The Mauryans ruled at Nagari and then at Chitor till 724 A. D. when Mahendra´ditya Ba´ppa´ Ra´o seized it from the Moris and founded the present House of the Ra´na´s of Mewar.

For reference, see Strabo XI. Sec. xi. 1; xv. sec, ii. 3; the Periplus; Patanjali's Grammar mentions the siege of Saketa, the city of Ayodhya; Ind. Ant. VII, 266; Cunningham's Reports VI, 201; XIV, 146; pl. XXXI. The astronomer Garga's *Sanhitá.*

Menander went back to his capital at Cabul where he devoted his energies to the quarrels with his neighbours of the frontier. He enjoyed high fame as a just ruler. When dead, he was honoured with magnificent obsequies. He was a convert to Buddhism. His name is immortalised in a famous dialogue entitled *"The questions of Milinda"* (Pali *Milinda Panha*), a most notable

book in the Buddhist literature. The form, *Milindra* occurs in the Avadana-kalpa-lata of Kshemendra.

The later Greek rulers of India were gradully being Hinduised and worshippers of Hindu gods etc. The Greek pillar discovered at Bes, an old town in the Gwalior Dominion, was erected by Heliodorus a worshipper of Vishnu, during the rule of the Greek King Antial or Bhasa.

The crown-prince Agnimitra ruled as a Viceroy from the capital Vidisa (now Bhilsa) on the Betwa, Skr. Betravati, in the Sindhia's dominions. Agnimitra, in a local war with the Raja of Vidarbha (Berar), completely defeated the Raja who ceded half of his dominions. R. Barada (Warda) formed the boundary between the two States. Puspamitra now old, claimed the honour of lord paramount of North India. The Brahmins in their jubilation urged Puspamitra to celebrate the Horse Sácrifice. The horse was let loose under Vasumitra, his grandson. He had a collision with the Greeks on the Sindh (not the Indus) that formed the boundary between Bundelkhand and Rajwara. These Greeks were a part of Menander's army which had undertaken the siege of Madhyamika (Mewar). After a sharp conflict, the Greeks were completely routed by Vasumitra. The horse came back victorious from every direction. An Imperial Sacrifice and a Horse-sacrifice were magnificently performed by Puspamitra under the guidance and presidentship of his Guru Patanjali, the noted commentator of Panini's grammar. Pushpamitra tried his best to revive the Brahmanical faith. His sacrifice was rather a Brahmanic

victory over the Buddhists. Buddhist writers have branded Pushpamitrā as a persecutor. It is alleged that he burnt monasteries and slew monks from Magadh to Jalandher in the Punjab. There may be some truth in it. The motive of Pushya's persecution probably was that there was a wide-spread Buddhist and Jain conspiracy against him.

After a long and eventful reign, Pushpamitra died in 148 B.C. and was succeeded by Agnimitra, the Viceroy of the South. He reigned but a few years and was succeeded by Sujyestha, perhaps a brother, who ruled 7 years and was followed by Vasumitra, the guard of the Horse. He was very brave, active and warlike. The next 4 reigns covered only 17 years. It was a period of confusion during which palace revolutions were frequent. Sumitra, a son of Agnimitra, was inordinately devoted to the stage and was surprised in the midst of his favorite actors by one Mitradeva who severed his head with a scimitar. The 9th king Bhagavat had a reign of 26 years, barren of events. The 10th king Devabhuti was a man of licentious habits and lost his life while engaged in a discreditable intrigue. Thus ended the dynasty after 109 solar = 112 lunar-years.

"In a frenzy of passion, the over-libidinous Sunga was at the instance of his minister Vasudeva, reft of his life by a daughter of Devabhuti's slave-woman, disguised as his queen". (Bana's *Harsha Charita*, Ch. VI). Vasudeva founded the Kanva dynasty of 4 kings ruling only 45 lunar = 44 Solar years. The low figures show that the times were disturbed and succession

effected by violent means. We know nothing of the Kanvas in particular. About 25 B. C., the last Kanva Susarman was slain by an Andhra prince not yet known. The Sunga and the Kanva were two Brahmanic dynasties, ruling for 153 years. Their political importance was not very great; but Sanskrit, Brahmanism, and letters were revived to a marvellous extent; and the over-weening spirit of the Buddhists was pruned down. Only 2 inscriptions of the Sunga dynasty have been yet found (see Luders' list, Nos. 687, 688; Ep. Indica. Vol, X, app. P, 65).

The jubilation of the Hindus following the splendid victories of their champion Pushpamitra, over the Greeks and Buddhism, was sadly crossed by the appalling news of new enemies in the North-West of India. These were the Sakas or Scythians of Central Asia. Some Aryans remained in their old home after the repeated dispersions. Their descendants, afterwards mingled with the Mongolians and the Turks, became known as the *Scythians*. They grew very powerful, and overturned the Greek rule of Bactria. Some of them invaded Europe.

About the middle of the 2nd century B. C. the Scythians were driven out from Central Asia by Yuechis, a people of the North-West of China. Now the Scythians poured on India in over-whelming numbers. They were barbarians, notorious for their various corrupt manners. The Purans mention eighteen Indo-Scythian kings. They ruled in the North-Western part of India for many years under the Persian title of

Satraps (Viceroys). The Scythians had certainly occupied and ruled a considerable part of India and their outlandish manners had filled the whole land with consternation. At last the great Hindu champion Vikramaditya of Ujjain, aided by the brave Malwans and other Hindu allies drove back the Scythinns to the north western parts of the country. The ancestors of Vikrama, Scythian in origin but now thorough Hindus, had entered and settled in India centuries ago. Before their occupattion of Malwa, they probably lived in Anandapur near Udaipur (Mewar). At some opportune time, Gandharvasena seized the throne of Ujjain and ruled there in the 1st century B. C. He was succeeded by his eldest son Sanku who ruled for a short time and then fell a victim to the ambition of his brother Vikrama who made some conquests and consolidated a pretty large kingdom. After some years, leaving the reigns ot government to his younger brother Bhartrihari, the noted poet, he himself went out in guise of an ascetic, to study India and the Indian politics. Several years after, Bhartihari, disgusted with the world through a family calamity. left the Raj to the ministers and passed into religious retirement. Hearing this, Vikrama hastened to his capital, organised a powerful army, beat back the Scythians and the Parthians, made ample conquests in North India. His power in the South did not extend beyond the Narmada. As he was a great patron of Hindu learning and religion, scholars flocked to his court. His was the famous *Court of Nine Gems*, a happy product of the Brahminical

revival. An Era, called the *Malwan Era*, was reckoned from the birth of Vikrama (57-56 B.C.) whom the Hindus now called *Vikramaditya* "a very sun in prowess." Tradition asserts that he was killed by Salivahana, a prince of the South. He probably ruled till 15 or 20 A. D. He was succeeded by his son Má'dhavasena who married Sulochaná', daughter to the king of an island of the Arabian Sea. (Padma P. Kriyá'yogasá'ra Part, Chap, 168). The Rajatarangini also speaks of the "two generations." After the death of Saká'ri Vikram, the Scythians again appeared on the scene and wrested from Má'dhava a greater part of his dominions. Now another Hindu hero came forward to repel the Scythians. He was the aforesaid Salivahana, the alleged slayer of Vikrama. Sálivá'hana beat the Scythians back and assumed the title of Saká'ri or Saká'ditya (foe of the Scythians). His era, counted from his death or coronation in 78 A. D. (Cf. Badami Cave inscription) is known as *Sakávda*. One Purana calls him a Scythian; another account makes him of Turkish origin. He is the same as Hala No. 17 king of the Andhra list. *Hala* is the Marathi corruption of Skr. *Sala*. His other name of Salivahana originated from *Sala Sátava hana*. It appears that he was not a true Andhra king. He was not a Dravidian for a Buddhist. He was a staunch Hindu, a patron of learning. His capital was Paithan, Skr. Pratisthá'na on the Godavari. At first he knew not how to read or write; but to please his queen, a learned lady, he asked Sarva Varman, a pundit of his court, to make the Sanskrit grammar easier. The pundit wrote the

Kalápa Grammar and made Salivahana soon proficient in Sanskrit. He encouraged the Marathi literature especially and himself wrote the poem *Sapta-Satak* in the ancient Marathi. The well-known story-book called the *Vrihat-katha* was composed by one of his ministers. This great Hindu king defeated the Andhras and became supreme in the South and in parts of North India. As he occupied the Andhra throne, so he is included in the Andhra king-list.

§ The Andhra Dynasty (?220 B.C. to 236 A.D.)

The Andhra nation of the South has been supposed by some to be a Dravidian people. In all probability, they were an Aryan people of the Daitya or Danava branch, several of whose colonies had penetráted into India during the Deva-Asura War of the North. (29th century B.C.) This is an ancient Hindu tradition. The *Aitareya Bra'hmana* (perh. 2000 B.C.) first speaks of the powerful Andhras occupying the deltas of the Godavari and Krishná. The Maha bha rata, describing the conquests of the Pa ndavas in the Deccan, noticed the same powerful Andhras (1400 B.C.). Again, we have seen that the banks of the Godavari and Krishna were peopled by the Aryans early in the Rationalistic Age (1300 B. C.). Great empire of the Andhras rose to power, started new schools of science and learning several centuries before Christ. In the 4th century B.C., they are reputed to have possessed an army second only to that of Chandrugupta. They had 30 walled towns, numerous villages and an army of 100,000 foot, 2,000 horse and 1,000 elephants.

Their capital then was at Srikàkolam on the lower Krishna. Now the large population—perhaps a mixed one—speaking Telegu, lit. Tongue of Tri-Kalinga, corrupted into Telinga from which Telegu, represent the ancient Andhras. After three years' hard struggle, Asoka conquered Kalinga (261 B. C.). It is probable that the Andhras entered into a subsidiary alliance with Asoka about 256 B. C. and remained a protected people till 220 or 210 B. C., when they became independent and soon conquered Nasik. About 160 B C. they are described as 'Lord of the West' and they sent a force of all arms to help their ally Khàravela of Kalinga. About 25 B. C., they occupied Magadh. The name of the slayer of Susarman, the last Kánva, is not known. The Andhra Kings claim to belong to the Sàta-Vàhana family: their general title is Sàtakarni. About 78 A. D., King Hala, Skr. Sala, our famous Sálivahana came to the throne (Badami Cave Inscription). The next kings form a distinct group. Nos. 21 to 23 have distinctive coinage and are known by a good number of inscriptions and coins. Vilivayakura is a break in the dynasty, perhaps due to the ambition of a junior branch that obtained power about 84 A. D. or later. He ruled only for 6 months. Some rare coins are his sole memorial.

His successor Sivalakura ruled 28 years; his successor Vilivayakura II. ruled about 25 years and was distinguished for successful warfare against his western neighbours—the Sakas, Palhavas and Yavanas of Malwa, Gujrat and Cathiawar.

The Sakas in North India settled at Taxila and Mathura and ruled principalities for several generations as Satraps of Mithridates I. (171-136 B. C.) and his successors—the early Persian Kings, as their overlords. Another branch of the Sakas occupied Cathiawar and some neighbouring tracts.

The Pahlavas were either the Parthians of Persia or the Pallavas of the South whose capital was Kanchi (Conjevaram).

The first powerful foreign foe was Bhumaka, a Scythian Satrap (1st and 2nd century A. D.) He was followed by Nahapana the Kshaharata Satrap. He wrested dominions from the Andhras. About 126 A. D. Vilivayakura II. recovered the losses and utterly destroyed the power of Nahapana. A general disgust spread against the foreigners. "The hostility of the Andhra monarch was stimulated by the disgust felt by all Hindus and specially by the followers of the orthodox Brâhminical system at the outlandish practices of foreign barbarians who ignored caste rules and treated with contempt the precepts of the holy *Sastras*. This disgust is vividly expressed in the long inscription (Inscription No. 17 of Karli, in the great Chaitya Cave edited and translated by Buhler in A. S. W. I. IV. 109) recorded in 144 A. D. by the queen mother Balasri of the Gautama family, in which she glorifies herself as the mother of the hero who destroyed the Sakas, Yavanas and Palhavas—properly expended the taxes levied in accordance with the sacred law and prevented the mixing of the four castes.* After destroying

Nahapana, the Andhra Victor Vilivayakura made one Chashtana, a Saka, (Ptolemy's *Tiastanes*) Viceroy of Western India at Ujjain. This line of Satraps ruled Western India till the close of the fourth century A. D. when the last was overthrown by Chandra Gupta II. Vikramaditya. The Viceroy Rudradaman grandson to Chashtana had married his daughter Dakshamitrà to Pulumayi II., son to Vilivayakura II. (before 130 A. D.) Four inscriptions at Bhuj, capital of Cutch show that Rudradaman was reigning in 130 A D. Pulumaji II. (Ptolemy's Siro *i. e.* Sri Polemaios) ruled from 138 to 170 A. D.

Rudradamana, an ambitious and energetic Viceroy, made war upon his own son-in-law and was successful till 145 A. D. Out of affection for his daughter, Rudra returned the territories conquered and detached for ever Cathiawar, Sind, Kachcha, Konkon and some adjoining tracts, from the Andhra dominions.

Pulumayi II. (138-170 A. D.) His ascension marks a new epoch. His capital was transferred. The *bow and arrow* type of coinage was given up. The Western capital at Hippokoura (Ptolemy) prob. modern Kolhapur was removed to Paithan near modern Hyderabad. Pulumayi enjoyed a long reign over the dominions curbed by his father-in-law.

Siva Sri (170-177 A. D.) and Siva Skanda (177-184 A. D.)—were perhaps brothers to Pulumayi II. Nothing in particular is known about them. Siva Sri struck some rude leaden coins in his eastern provinces.

Yajna Sri (184-213 A. D.)—The Purans speak of 7 *Abhira* kings who are supposed by some as the Shepherd Kings of the North of India, or more probably the Greeks, or Scythians or Parthians along thr Lower Indus. Traces of the name occur in the Abiria of Ptolemy and the Ahirs as a distinct race still extant in Gujrat.

These *Abhiras* were not foreigners. The name *Abhira* originated from *Andhra-bhritya* (servants of the Andhras)=Andhra-bhirtha=And—bhira=Abhira and final *Ahir*. The *Matsya Purana* states that 7 Andhra Kings sprang from the servants of the original dynasty. These were the Abhiras who bore great sway in Western India. Prof. Bhandarkar's notion regarding the two branches of the Andhras ruling Eastern and Western India, is quite right. Geographer Ptolemy (150 A. D.) notices them as Abiria. Pliny saw them powerful in the 2nd century A. D. "Andhre Indi on the Ganges" appears in the Peutengerian tables. The Abhirs of Malwa were very powerful once. The 7 Abhiras ruling in the West probably belonged to the 2nd century A. D

Yajna Sri was the most powerful of the last seven Andhra Kings. He ruled 29 years. Keenly feeling the loss of Andhra Dominions under Pulumayi II., he renewed struggle with the Satraps, made conquests and recovered at least some of the lost tracts. His rare silver coins imitating the Satraps' coinage certainly prove this. The silver coins were issued for circulation in the conquered districts. Similar coins were minted by Chandra Gupta Vikramaditya when he finally shattered the power of the Saka Satraps.

Yajna Sri's numerous and varied rude bronze and leaden coins current in Eastern Provinces, prove his long reign. Some of his coins, bearing the figure of a ship suggest the inference that his power was not confined to the land. About 208 A. D Yajna Sri sent an envoy to China. The Andhras had established their supremacy over numerous places on the sea. The Indian ships, during the Andhra Period were very large in size. (Pliny. N. H. VI.; see *ante.* PP. 211-12).

The last 3 kings *viz.*, Vijaya, Chandra Sri and Pulumayi III. (213-31 A. D.) are mere names. A few leaden coins of Chandra Sri are discovered. Research may discover the coins of the other two.

The Andhra occupation of Magadh and rule in North India is proved by the Purans ; by Mr. K. Pillay's "The Tamils 1800 years Ago" and the newly discovered ruins of the old town of Bhita. The duration of the Imperial Andhra dynasty, according to the Purans is 456½ years *i. e.* B. C. 220 to 237 A. D. during which 30 or 31 kings ruled.

Decline and fall of the Andhras were probably due to (i) their continued struggle against powerful foreigners at least for two centuries ; (ii) coming of fresh horde ; (iii) General inactivity of the East Indians : all fights happend in the N. W. and West India (iv) Lukewarm sympathy of the allies and feudatories most of whom formed republics and free states at the earliest opportunities. (Inscriptions and coins prove this.) The Madrakas and the Yaudheyas formed powerful republics

in the Panjab. Muttra, Kausambi, Kosal, Panchala had asserted independence.

The Andhra occupation of Magadh is perhaps the first occupation of North India by the Deccan. Tamil literature says that some Tamil kings boasted of their invading N. India as far as the Ganges (in the first century B. C.). Most probably the Andhras attacked Magadh with the help of their vassals, the Tamil kings. So this may be regarded as the Expedition of the South against North. Some have traced Tamil influence on the Bengali literature, on the scenery of Bengal in the Ajanta Caves &c. It is not unreasonable to hold that this "expedition" is at the root of all these. The Kushan occupation of Magadh in 237 A. D. ended the Andhra rule there.

§ THE INDO-PARTHIANS.

Their two dynasties :—One dynasty ruled in Arachosia and Sistan and the other governed the kingdom of Taxila (Western Panjab). Maues or Mauas or king Moga Maha-Kshatrapa (Great King of Kings) ruled at Taxila about 138 B. C. (annexed to Parthia by Mithridates I.) The war with the nomads and the murder of Phraates II and Artabanus between 130 and 120 B. C., made the Parthian hold on India very weak. Thus Maues became almost independent in the Panjab. Soon after, Vonones, a Parthian, became king of Arachosia and Sistan under the Great King at Ctesiphon and ruled

25 years. For some time, the Parthians suffered severely from the nomads. They again became vigourous under Mithridates II. the Great (123 B. C.). Azes the viceroy at Arachosia and Sistan, was removed to Taxila where he succeeded Maues about 90 B. C. and ruled it under Mithridates II. Azes I. was succeeded in the Panjab first by his son Azilises and then by his grandson Azes II. Azes I. was a powerful prince; enjoyed the long reign of some 50 years. About the Christian era, no part of India was included in the Parthian empire. So, it is likely that Azes I. succeeded in becoming independent. Azilises and Azes II. also enjoyed long reign and power. Azes II. had Aspavarma and Zeionises as subordinate satraps in the Panjab.

About 20 A. D. Gondophares succeeded Azes II. He conquered Sind and Arachosia and ruled a wide dominion free from Parthian control. A recently discovered inscription shows that Gondophares was initiated into Christianity by St. Thomas about 21 A. D. He died about 60 A.D. In the Partition of his State, his brother's son Abdagases got the Western Panjab and Orthagnes got Arachosia and Sind. No successor of Abdagases is known; the other was followed by Pakores. About 90-95 A. D., the Panjab was annexed by the Kushan king Kadphises II. Probably Arachosia and Sind also soon came to his hands. Petty Parthian Chiefs continued to rule in the Indus deltas (Periplus). The Indus then had 7 mouths of which only the central stream was navigable. The port Barbarikon was on it. Capital Minnagar (Mihir-nagar ?) lay inland.

The last Indo-Greek ruler Hermaios (30-50 A. D.) succumbed to the Yueh-chi Chief Kadphises I when that powerful Kushan added Kabul to his growing empire.

For some 200 years, the valley of R. Kabul, the Suwat valley, some districts to the north and north-west of Peshawar and the Eastern Panjab remained under the local Greek Princes who, free or fettered under a Parthian overlord, no doubt, exercised the prerogative of coining silver and bronze money.

Many proofs exist to show that the Panjab and a greater part of the United Provinces were once Greek. The coins of at least 30 different Greek kings have been found in the Panjab and the United Provinces. The last date is 50 A. D. There was rather close relation of India with the Greeks for nearly 400 years.

"I will make all men *Hellenes*" were the words of Alexander to Aristotle. The later Greek rule in Asia gave rather full effect to the plan of that great hero. "The influence of the Hellenic art has been traced even as far east as Japan. In North India, the imprint of the Greek is most strikingly seen in those mounds of shattered sculptures near Peshawar which mark the site of the ancient country of Gandhara. A comprehensive collection of those carvings is in the Archœological section of the Indian Museum. They illustrate the over-lapping of the civilisations of the East and West. Here the Greek Corinthian capital is found combined with the Indian figure of Buddha, soldiers with classic arms and armour, but Indian draperies, Greek features but the figures clothed with Indian costumes and many other

composite conceptions depicting an intermingling of Eastern and Western symbols and ideas. Greek influence was not confined to the North India alone. In south, as far as Madras, it is traceable in the bas-reliefs of Amaravati. At Muttra the dynamic touch of the classic hand has left its distinctive mark."

Percy Brown.

The Scythian rule in India lasted from 150 B. C. to 390 A. D. They gradually became Hinduised.

CHAPTER VIII.

KUSHAN RULE IN INDIA.

(45-290 A. D.)

Their two dynasties in India were (i) the Kadphises Dynasty and (ii) the Tochari Dynasty. *Kadphises* in local Prakrit was uttered as *Gaddabhes* which the Brahmins Sanskritised as Gardabha, Garddabhin or Gardda-bhilas. Col. Wilford wrongly calls them 'des cendants of Bahram Gor, King of Persia. A strange tale is prevalent in North-West India : a Gandarbha marrying the daughter of a King of Dhar (Asiatic Researches. Vol. vi. 35 ; ix. p. 147) was changed into an *ass* Skr. *garddabha*. I hold that Gardabha is the Sanskritised form of Kadphises. The Sanskrit word *gardabha* means an ass. Hence through mis-naming,

the foreign dynasty was afterwards known as Ass-Dynasty. Old *Gadhai Pysa* or ass-money have been found in various parts of Western India. (J. A. S. B. Dec. 1835. p. 688). It was certainly the coinage of the Gardabha Princes. In the Sanskrit drama entitled "The Little Toy-Cart" of the 1st century A. D., mention is made of *gaddahi* Skr. *gardabhi* explained by commentators as a coin (Wilson, J. R. A. S. iii, 385), Of the 10 Garadabha rulers of India, hitherto we know only two.

14 Hindu Tusháras were the Kushan Tocharis, 4 of whom we know yet.

According to the *Matsya Puran,* the Indo-Parthians (Hindu *Maurundas*, probably from Meru or Maur, in Persia) were of *mlechchha* origin; the Vayu calls them Aryya-mlechchha. (Barbarians of Ariana)?

The nomad Yueh-chi, a people of Turkish origin, came down from the North-West China, expelled the Scythians and the Greeks from Central Asia and Bactria and formed five principalities including Kushan and Bamian, about 65 B. C.

§ KADPHISES I.

(45—85 A. D.

About 100 years after this division, north of the Hindukush, Kadphises I., Chief of the Kushan section of the horde, made himself master of the Yueh-chi people (45 A. D.). The Yueh-chis crossed the Hindukush and

conquered Kabul, Bactria and Kashmir (45—60 A. D.) The empire of Kadphises extended from the frontiers of Persia to the Indus and included the kingdoms of Bukhara and Afghanistan. Extinction of the Indo-Greek and the Indo-Parthian Powers in the North-West Frontier. He died at the age of 80, about 85 A. D., after a vigourous reign

KADPHISES II.

(85 to 120 or 125 A. D.)

Hima or Wima, better known as Kadphises II. succeeded his father in 85 A. D. He was equally ambitious and enterprising like his father and devoted himself to the further extension of the Yueh-chi dominions. The following points are especially notable :—

(i) *The Great Chinese Advançe* (73—102 A. D.) under General Panchao who made the greatest westward extension ever attained by the Chinese. Alarmed at the steady advance of China, he boldly asked a Chinese Princess in marrige. His envoy was arrested by General Panchao who considered it as an insult to his master. The envoy was sent home. Full of indignation, Kadphises II. sent his Viceroy Si with 70,000 horse to attack the Chinese. The army, while crossing Tash kurghan Pass (14000 ft. high) suffered terribly and issuing on the plain, fell an easy prey to Panchao and was totally defeated. Kadphises was forced to pay tribute to China. (90 A. D.)

(ii) Conquest of North-West India (95 A. D.)—

Kadphises next attacked India and got ample success. All North-West India as far as Benares (except perhaps Sind) passed to him.

The Indian provinces were ruled by his Military Viceroys who issued a large number of coins known as those of the Nameless King. These pieces—mostly copper, few in base silver—are very common from the Kabul valley to Benares and Gazipur on the Ganges as well as in Kutch and Cathiawar.

(iii) Indo-Roman Trade :—The Kushan conquest much helped the Indo-Roman trade. Kadphises I. had struck coins in copper or brouze only, and imitated the coinage in latter years, of Augustus or Siberius (14—34 A. D.) There was an abundant flow of Roman gold into India under the early emperors, in payment for the silks, spices, gems, and dye-stuffs of the East. Perceiving the advantage, Kadphises II. struck gold coins like those of Rome, not inferior in weight and worth. In the same period, South India also maintained an active trade with the Roman empire ; but the local kings did not copy the imperial gold coin ; so the Roman gold coins were imported there abundantly for currency purposes.

(iv) In 99 A. D. Kadphises II. probably sent an ambassador to the Roman emperor Trajan to announce his conquest of North-West India.

(v) Intercourse with Western Roman Empire :—
Trajan conquered Mesopotamia in 116 A. D.

This brought the Roman empire within 600 miles of the Yueh-chi empire. Probably the Kushan rulers knew the name and fame of the Romans and were sensibly actuated by their examples.

Cunningham gives 35 or 40 years' long and victorious reign to this monarch.

§ THE KUSHAN TOCHARI LINE.

(120—290 A. D.)

Hindu Puranists called them *Tushâras* or Tukhâras, simply a Sanskritic form of Kushan *Tochari*. The 8 remaining kings of the Kadphises (Gardabha) line are not yet known. Probably they were not so prominent, Of the 13 or 14 Tushara kings, we know the names of four only, viz, Kanishka, Huvishka, Jushka and Vasushka or Vasudeva.

Kanishka (120—150 A. D.)—Kanishka, son to Vasispa or Vajheshka (Arrah Inscription) is supposed to have succeeded Kadphises II. as a relative. The supposition is open to strong opposition. 8 kings, not yet known, succeeded to Kadphises II. one after another and their rule was confined probably to the west and North-west. With Kanishka, probably a new branch viz. Tochari (Hindu Tushara) began, to end after 14 rulers. The name and fame of Kanishka is cherished by tradition not only in India, but also in Tibet, China and Mongolia. To the Buddhists he is known not less than Asoka. However, we know very little of his authentic history. His date is still unsettled. More than

20 of the inscriptions of Kanishka and his successors, no doubt, bear dates, but they are recorded in such a way that they are open to most various interpretations. There are eminent scholars who still place his accession from 58 B. C. to 278 A. D.

The coins both of Kadphises II. and Kanishka frequently display in the field the same four-pronged symbol and agree accurately in weight and fineness, besides exhibiting a very close relationship in the obverse devices." Hence the inference is plain that the two kings were *very near in time* to one another.

(ii) His conquests and Empire :—Tradition, monuments and inscriptions of his time prove that he ruled North-West India as far South as the Vindhyas and over Upper and Lower Sindh to the mouths of the Indus. 120—125 A. D. :—Conquered Kashmir where he erected numerous monuments and founded Kanishkapur, now Kanishpur 74°28′ E. Long and 34°14′ N. L. 125—130 A. D.—Conquered Kashgar, Yarkand and Khotan. He attacked Pataliputra, but was unsuccessful ; however, he took from that city a Buddhist Saint named Asvaghosha.

His capital was at Purushapura, now Peshawar, which guarded the main road from the Afghan Hills to the Indian plains. Here he erected a great relic tower which was one of the wonders of the world : The superstructure of carved wood rose in 13 storeys to a height of at least 400 ft. surmounted by a mighty iron pinnacle. The tower was thrice burnt and as often rebuilt by pious kings.

A very magnificent monastery stood by its side. Faint traces of the substructures are still visible at the "King's Mound" outside the town. The monastery flourished till the 10th century A. D. It was finally demolished by Sultan Mahmud of Gajni and his successors.

(iii) His Foreign Wars :—The four great empires of Asia then were the Chinese, Kushan, Parthian and Roman. A Parthian king, probably Khusru or one of his rivals, had attacked him, but he beat him back.

Kadphises II. had attempted at the conquest of the Chinese Turkestan, but failed (90 A. D.). Kanishka, secure in India and Kashmir, made better preparations and boldly wrested from the Chinese the extensive provinces of Kashgar, Yarkand and Khotan. Thus he not only freed himself from the payment of tribute to China, but exacted the surrender of hostages from a state tributary to China.

(iv) His Religion :—His conversion to Buddhism, like that of Asoka, was due to remorse for the bloodshed during his wars. His coins show the changes of his faith : The finest and perhaps the earliest pieces bear legends, Greek in both script and language, with effigies of the sun and moon under Greek names of Helios and Selene. On later issues, the Greek script is retained, but the language is Old Persian and the gods are those of the Greeks, Persians and Indians. The rare coins with the images of Buddha with his name in Greek letters, are supposed to be the latest, but they are well executed.

The deified Buddha was worshipped throughout Kanishka's vast empire. But Kanishka, even after his conversion (135 A. D.), worshipped both the old and the new gods, like Harsha bowing before Siva and Buddha.

The 4th and last Buddhist Council :—Kanishka, hopelessly puzzled by the conflicting doctrines of the various sects, suggested to his adviser the venerable Pársva that it woul be well to obtain an authoritative exposition of the truth. Parsva made arrangements for a general assembly of theologians. The learned men assembled, all belonged to the Hináyana School. The place of meeting was Kundalabana near Srinagar in Kashmir. Vasumitra was elected presidsnt and Asvaghoshh vice-president. The members were 500 in number. The business of the Council was a thorough examination of theological literature from the most remote antiquity and elaborated commentaries on the three main divisions of the Canon. The meeting over, the commentaries were copied on sheets of copper which were deposited in a stupa built for the purpose by order of Kanishka. These precious records may still exist buried near Srinagar, Kanishka renewed Asoka's donation of the Kingdom of Kashmir to the church and went home through the Baramula Pass.

§ HUVISHKA.

Kanishka was probably succeeded by one Vasishka whose name appears from inscriptions, though not yet

verified by a coin. Next probably followed Huvishka or Hushka, a worthy Kushan whose parentage is not at all known. From the chronological data supplied by Pankuo and Wi-Lio, I am inclined to think that Huvishka flourished in the 3rd century A. D. It was he who had conquered Magadh from the Andhras sometime between 226—237 A. D. He retained the vast empire intact. His dominions included Kabul, Kashmir, Mathura and Magadh. Practically, he was the Lord Paramount in North India. All memory of his long and eventful reign is lost. His coins, ever associated with those of Kanishka, are more varied than Kanishka's and show the continuance of Greek influence.

Several of his gold coins show well-executed and characteristic portaits of the king who was a determined-looking man with strongly marked features, large deep-set eyes and acquiline nose. The Kushan power was perhaps at its height under him. Prof. Rames Chandra Mazumdar conjectures from the find of some coins that the Kushan power had spread from Magadh to Madras. This Southern extension was effected either by Huviska or Vashushka. At Muttra, he built a splendid Buddhist monastery after his name. Like Kanishka, he was a liberal patron of Buddhist religious endowments. Like Kanishka, he also had a great liking for a curious mixture of Greek, Indian and Persian gods. The types on his coins had Herakles, Sarapis, Skanda, Visakha, Pharro and many others, but no figure and name of Buddha. Probably he was growing a Hindu. His Buddhist convictions were not deep-seated. His town

Hushkapura in Kashmir, now the village *Ushkur*, where the ruins of an ancient stupa are visible—continued for centuries to be a place of note and importance. Yuan Chwang enjoyed the liberal hospitality of the Hushkapura monastery for several days (631 A. D.)

Huvishka was probably succeeded by one Jushka about whom we know very little. The next Kushan emperor was probably Vasushka or Vasushka-deva from which originated our Indian Vasudeva. His thoroughly Indian name shews how soon these Turkish invaders had yielded to the influence of their environment. That Vasudeva was quite Hinduised, is proved by his coins which show on the reverse, the figure of Siva attended by his bull Nandi and accompanied by the noose, trident and other signs of Hindu iconography. His inscriptions, mostly found at Mathura show a reign of some 35 years. (Sanchi Inscription). Vasu-deva, in his prime of youth may have conquered the Eastern Sea-board as far south as Madras. The Kushans held East India till 280 or 290 A. D. when the Guptas overthrew them. Mathura was the Kushan capital. There was probably a Kushan viceroy at Pataliputra who ruled the eastern provinces. The later coins of Vasudeva represent him as clad in Persian garb. This shows that he held Kabul and the Panjab under the Persian king Sapor I. (Shah-pur) who ruled from 238 to 269 A. D. The Kushans were very powerful in East India till at least 260 A. D.

From the remains of a stupa at Muttra, we have the lion-capital covered with records in intrusive Kharosthri

characters which establish a temporary occupation of that part of India, just after the time of Huvishka, by a power from the north-west which was represented at Muttra by the governors Rajula-Rajuvala and his successor. (J. R. A. S. 1894. 525; 1904, 703; 1905, 154.)

The Andhras declined by 210 A. D. and remained till 300 A. D. The later Kushans were supreme in East India till 290 A. D.

The Sassanian monarchs of Persia exercised considerable influence on the Indian affairs. It is not at all known how the Persian influence was felt in the interior of India. For lack of any positive proof, we can only conjecture an unrecorded Persian invasion, conquest and rule in India. The Puranists probably call these Persians "*Pallavas*" (Pehlvis). These *Pallavas* were perhaps some plundering tribes subject to Persian influence; or they might have been sent by a Persian monarch for a regular attack.

The Persian Period in the Indian History, is still a forgotten chapter. Cyrus (541—40 B. C.). Darius (512 B. C.) had close political connection with India. To defeat the persecuting Jains and the Jain Non-Aryan Chiefs, the Hindu Rishis and Brahmins made new heroes at Mount Abu. These heroes are called Agnikula or *Fire Dynasty*. They were heroic, tall and fair: they were not true natives of the soil. The Brahmins, even by their best efforts, could not reclaim them from their former manners. I think these new heroes were fire and sun-worshipping Persians; so, called *Agni-kula* = Fire—born dynasty. Of the 4 lines sprung from the

four heroes, the Pramára and Chauhan were most famed and powerful. The Mauryan dynasty is said to have been a branch of the Pramáras; for, Mura, mother of Chandragupta was a daughter of the Pramara clan. Of course, these Persians gradually adopted Indian names, manners, religion &c; yet they long remembered their Persian origin. Thus Persian rule and Persian influence continued long in India. The Parsis and their priests, the Magas, have been noticed in many Hindu works. It is wrong to call Chandragupta *son to a maid-servant*.

Coins show that the Panjab renewed the ancient relation with Persia in the 3rd century A. D. It is probable that after the death of Vasudeva—the last paramount power in North India, the vast Kushan empire broke up into pieces. Coins show that the Kushans ruled in the Punjab and Kabul for a long time. The Kushan kings of Kabul were very powerful till the fifth century A. D. when they were overthrown by the white Huns.

At the commencement of the 4th century A. D. a Kushan king of Kabul gave a daughter in marriage to Hormazd II., the Sassanian king of Persia. And when Sapor II. besieged Amida in 360 A. D, his victory over the Romans was won with the help of Indian elephants and Kushan troops under the command of their aged king Grumbates who occupied the place of honour and was backed by the Sakas of Sistan.

India in the 3rd century A. D.—The Andhras were most powerful till 210 A. D. when they began to decline

To the Hindus I offer the wise counsel of Prof. Max Muller :—"A people that can feel no pride in the past, in its *history and literature*, loses the main stay of its national character. When Germany was in the very depth of its political degradation, it turned to its ancient literature and drew hope for the future, from the study of the past."

THE END.

CHAPTER IX.

THE GUPTA DYNASTY.

(290—535 A. D.)

The Chinese history *Wi-lio*, written between 239 and 269 A. D. states that "the Yueh-chis *i. e.* the Kushans have conquered Magadh and are collecting revenues from that province." (The French Journal *Toung Pao*, 1905. P. 551). This shews that up to 260 A. D. at least, Magadh was under the Kushans.

Maharaj Sri Gupta, the founder of the Gupta dynasty ruled from 275 to 300 A. D (Indian Antiquary, 1902, P. 258. Allen's Catalogue. P. XVI.) Hence it may be inferred that the Guptas took Magadh from the Kushans and not from the Sakas, as supposed by some. These Guptas were Vaisya Rajputs, orthodox Hindus and of the Vaishnava sect. Their ancestors most probably ruled in some tracts north of Pataliputra, as vassals of the Andhras and the Kushans. They rose as the Kushans declined and fell. At last, Sri Gupta, backed by the Hindus sick of foreign rule, wrested Magadh from the 13th Tushara monarch. The title of *Maharaj* of Sri Gupta and his son, the mention of their names in the inscriptions of the later powerful Guptas and the success of Chandra Gupta I. clearly show that Sri Gupta was not a petty Chief. Sri Gupta is most probably a title. His real name is not yet known. Inscription only betrays "*Gupta*." He became master of Magadh and assumed the glorious title of *Maharaj*.

1. Sri Gupta (275—300 A. D.)—The real power of the Guptas probably began from 290 A. D. Certainly, Sri Gupta was a great hero. We know very little of his battles or rule. It is said that he built a temple for the Chinese Indian travellers and gave the revenues of 24 villages for its up-keep.

2. Ghatot-kacha Gupta I. (300—319 A. D.)—After Sri Gupta, his son Ghatot-kacha Gupta ascended the throne about 300 A. D. He made no conquest, but amassed a large hoard and much strengthened the army.

3. Chandra Gupta I. (320-326 A. D.). After Ghatot-kacha Gupta, his son Chandra Gupta came to the throne about February 26, 320 A. D. He was a great conqueror like the Mauryan Chandragupta. He inherited the vast wealth hoarded by his ancestors.

The Lichchhivis of Nepal, then very powerful, owned almost all tracts north of Magadh and even encroached on Magadh to crush the rising Gupta power. Forth with, Chandra Gupta with a strong army, invaded Nepal and defeated the Lichchhivis. The victor was, however, induced to a treaty with the offer of Princess Kumara Devi and the districts beyond Nepal Proper. This marriage made Chandra Gupta very great in every way. His power and prestige increased much. Soon he conquered the North-West Province, Allahabad, Oudh and other neighbouring tracts. (Brahmanda Purana, Upasanhara Part.) He now assumed the glorious title of *Maharajadhdhiraja i. e.* Sovereign of Sovereigns. The Gupta era marked the formal coronation of Chandra

Gupta in 320 A. D. He began to strike coins bearing his name, his wife's name, their figures and the name of the Lichchhivi clan.

Hindu writers have distinguished the two names of Nichchhavi and Nichchhivi corruped into Lichchhavi and Lichchhivi. The former signifies the people of Vais2li and the latter, those of Nepal. The Lichchhivi history is lost for the most part. They founded a Kingdom in Nepal and an era running from 319 A. D. The male name of Kumara Devi plainly shows that the Nepal King had no son. So Chandra Gupta, as son-in-law, succeeded to the power formerly held by his wife's relations. The Guptas were thus no mean rival to the Mauryans ruling 6 centuries ago. Pataliputra was built and fortified to curb the encroaching Lichchhavis of Vaisali who afterwards seized Pataliputra from a weak successor of Pushyamitra. Chandra Gupta subdued them.

Chandra Gupta ruled for six years a most fertile and populous kingdom in the Gangetic Valley. During his short rule, he did much. Yet in the midst of his glories and probably towards the close of his reign, he sustained a great defeat at the hands of Chandra Varman, a very powerful king of Pushkaran, a part of Marwar in Rajputana. He did not live long to resent and return the defeat. He had several queens and several sons. Before death, he nominated the crown-prince Samudra Gupta, born of Kumara Devi, as his successor to the throne. This selection was quite right and happy, as Samudra Gupta had early betrayed all princely qualities in an eminent degree.

4. Samudra Gupta: the Indian Napoleon :—(326 to 375 A. D.)? After the death of Chandra Gupta, his son and successor Samudra Gupta came to the throne early in life. (326 A. D.) He was very wise and expert in peace and war. His bravery, courage and skill were extraordinary. His place is very high among the distinguished Emperors of India.

The first 25 years of his reign were spent in peaceful consolidation of the kingdom, hoarding wealth and encouraging arts and industries. About 350 A. D., there were two great powers in North India: that of the Guptas under Samudra Gupta, and that of the Western Satraps under Rudra Sena. The Deccan was broken up into minor states. Meghavarna was the king of Ceylon.

Some describe Samudra Gupta "as an aggressively ambitious monarch." Was he so? The probable fact is that many enemies rose to oppose and crush the infant Gupta Power. So, Samudra Gupta exerted himself to the utmost to subdue all. Really he was not fond of the game of the grab. A greater part of his loug reign was almost spent in military exploits. He remembered the defeat of his father by Chandra Varman of Rajputana who was out on his Indian conquests about 325-26 A. D. The glories of Chandra Varman are sung in the rock inscription of Susunia and the Iron-Pillar inscription of Mehrauli near Delhi.

Samudra Gupta had profound faith in Hinduism and an uncommon knowledge of the Brahminical sciences. Yet he was free from bigotry. At the probable instiga-

tion of the Brahmins, he vigourously carried on Hindu revival in religion, politics &c, already started by Pushya mitra in the 2nd century B. C,

His Conquests: perhaps 357-58 A. D. To cripple the enemies; to make the Gupta Power and Hinduism supreme in India, Samudra Gupta organised a great campaign and conquered 11 powerful kings of the Deccan and 9 of North India, besides many Forest Chiefs and Frontier Kings His invasion of the Southern Kingdoms required great boldness in design and masterly powers of organisation and execution. After 700 years, the Army of Magadh with the Eagle Standard was out on conquests. Marching from Pataliputra, he first attacked South Kosala, conquered its King Mahendra, and also conquered the states of Orissa and the wild parts of Central Provinces. Byaghra-raja of Mahá-Kántára submitted to him. Next he conquered the valley of the Mahanadi; marching by the East Coast road, he next attacked Svamidatta, king of Pishtapura, capital of Kalinga (now Pithapuram); conquered the hill-forts of Mahendra-giri and Kottura in Ganjam; King Mantaraja of Kollar (Lake Kolair), the king of Vengi between Krishna and Godavari; Vishnu gopa the Pallava King of Kanchi (conjevaram). Thence he turned westward and conquered Nilaraja of Abimukta, Hasti-Varman of Kesi, and Ugrasena, king of Palakka, now Palghatcherry in the Nellore District. Next he conquered Kuvera in Deva-rashtra (Mahratta country) and Damana of Erandapalla (Khandesh) and Dhananjaya of Kusthalapura.

In North India, Achyuta, Nágasena, Rudra-deva, Ganapati Naga of Nalapur (?), Nandi, Valavarman, Matila, Nagadatta, Chandra Varman and other powerful kings were uprooted.

His march of some three thousand miles through different and difficult countries must have taken him two years at least. Rich spoils, precious presents submission but no permanent annexation of the Southern States—were the results of his splendid campaign.

His Inscription (359-60 A. D.)—Samudra Gupta's Allahabad Inscription, composed by the learned poet Harisena, not only describes his military exploits, but also gives the chief events of the time. Dr. Buhler has proved that that inscription was not made afterwards, (J. R. A. S. 1898 P. 386). Its language and style prove it to have been of 360 A. D. shortly before or after. It is now in the Allahabad fort. Most probably it was placed there from some other place. Samudra Gupta's bloody conquests were engraved on the very stone pillar on which Asoka had his moral sermons inscribed 6 centuries before.

This epigraphic record (undated) still entire, gives a detailed account of the events of the reign. It is also important for its Sanskrit composition partly in prose. It is further important as a linguistic and literary land mark.

The poet-laureate divided Samudra Gupta's expeditions into 4 classes : *viz.* (i) That against the II Kings of the Deccan. (ii) That against the kings of North India, 9, amongst others, are mentioned by names.

(iii) That against barbarous Chiefs of the forests. (iv) That against the Frontier Kings &c.

Now there is no means of identifying the battle-fields, as the places themselves and their names have undergone considerable change. The inscription states that the kings of Samatata, Dawáka, Kamarupa, Nepal, Kartripura and other frontier countries and those of Malwa, Arjunayans, Yaudheyas, Madrakas, Abhirs, Prarjunas, Sanakanikas, Sakas, Kharparikas &c. paid Samudra Gupta revenues, homage &c.

Were the Frontier Kingdoms under his direct rule and included in his empire or outside it? Scholars differ: the point is not so clear. Doubtless, the Frontier kings owned Samudra Gupta their overlord, paid him tribute and homage and carried out his imperial commands.

Note :—Kartripura is now Kumaon, Almora, Garhwal and Kanpa. Nepal like now, was almost independent. Samatata lit. *lands on the sea-level*, was littoral Bengal: All low lands South of the Ganges and between the R. Hugli and the Meghna. Formerly, the main stream of the Ganges flowed eastward South of Dacca and fell into the Bay of Bengal. The lower Brahmaputra was then large enough to be called an arm of the Bay. Dawáka or Davâka = Dhakka = Dacca, called a country in the *Bhuri-prayoga*, a Sanskrit Dictionary, then comprised Dacca, Mymensingh and the eastern parts of the Rajsahi Division. Kamarupa was Assam Proper, Garo Hills, N. E. Mymensingh, Sylhet, Cachar &c. The River Jamuna, now between the Rajsahi and Dacca Divisions,

did not exist a hundred years ago. The language of Dawaka was called *Dhakki Prakrit.* The Kharaparikas were a heroic tribe of Jabbalpore in the Central Provinces.

Find of many coins of the Gupta emperors at various places near Dacca and at Kotalipara (Dt. Faridpur) seems to show that East Bengal also was under the direct rule of the Guptas.

Extent and Boundary of His Empire :—Samudra Gupta's empire probably extended from the Brahmaputra to the Yamuna and Chambal and from the Himalayas to the Narmada. After Asoka, no other emperor had such a large empire. Inscriptions tell us that the Kushans of Gandhar and Kabul, the powerful kings of the Oxus, the kings of Ceylon and other distant islands were in political alliance with him. He maintained relations with the Saha Satraps of Western India.

All the kingdoms of the South were forced to acknowledge his paramountcy. The Frontier kingdoms of Kartripura, Nepal, Assam. East Bengal, the Free States of Rajputana and 'Malwa were attached to the empire by subsidiary alliance.

Embassies from Ceylon :—The Buddhist King Megha Varna of Ceylon sent two monks to do homage to Samudra Gupta and to visit Asoka's monastery at Buddha Gayá. The monks received very little hospitality everywhere in India. They returned home sad. Meghâvarna resolved to found a monastery in India for the convenience of his own pilgrims. So, he sent a mission to Samudra Gupta, laden with the gems of

Ceylon and other valuable gifts and requested permission to found a monastery on Indian soil. Samudra Gupta granted them permission. Meghavarna, receiving the imperial orders on a copper plate, erected a splendid convent to the north of the Bo tree. Yuan Chwang visited it in the 7th century A. D. then occupied by a thousand Buddhist monks. The site is now marked by an extensive mound.

Horse-Sacrifice—To make his conquests ever memorable and to assert his paramount power, Samudra Gupta celebrated a Horse Sacrifice with great pomp. After Pushpamitra, he was the only emperor to perform it. He made lavish donations of gold and silver to the Brahmans. His Asvamedh coins of gold with the figure of the horse, Yupa &c, have been found at many places. It is said that such splendid conquests were unknown even to the most ancient Hindu Kings.

His Character &c.—Samudra Gupta was not only an extraordinary hero, fighter and politician but also a great patron of many musicians, poets and other learned men. He could compose fine poems in elegant Sanskrit. So they called him *Kaviraja*, a great poet. His gold coins showing his taste and culture of music are also found. The figure of Vinápáni (goddess of learning) appears on these. In one, Samudra Gupta sits cross-legged, with scanty clothing on, playing on his favourite *Vina* (harp). Often would he listen to even religious and other discussions in his court. He did for Hinduism what Asoka had done for Buddhism. Though an orthodox Hindu, yet he was tolerant to the Buddhists,

Jains and others. He was a great hero, poet. musician and a very learned man; so modern scholars have rightly called him the "Indian Napoleon." He was a great patron of fine arts. Hinduism, Sanskrit and the various sciences attained great perfection under him.

Before death (date not yet certain), he nominated the heroic prince Chandra Gupta by his queen Datta Devi, heir to the throne.

5. Chandra Gupta II. alias Deva Gupta : *Vikramaditya* (375—413 A. D.) On the death of Samudra Gupta, his son Chandra Gupta named after his grandfather, succeeded to the throne probably in 375 A. D. and ruled till 413 A. D. He is known in history as Chandra Gupta II. He fully inherited the martial spirit of his father. He not only kept the empire intact, but also conquered the kingdom of the Sakas or the Western Satraps (395 A. D.) The Gupta Empire now extended from the Brahmaputra to the Indus Valley and to the Arabian Sea. He now assumed the glorious title of *Sakari Vikramaditya*. Kashmir seems to have been his Protected State. He sent Pratapaditya, a relation, to rule there. He was a staunch Vishnuvite but tolerant.

At Mehrauli near Delhi, there is an iron Pillar bearing an inscription which describes the conquests of a king named Chandra who is said to have defeated the allies in Bengal. Scholars have so long differed as to the date and personality of this king Chandra. Some think that this Chandra was Chandra Gupta II. Mr. Prinsep thought the Pillar inscription of the 3rd or 4th

century A. D. Dr. Bhao Daji thought it post-Gupta. Dr. Furgusson thought it of the time of Chandra Gupta I. or II. of the Guptas, from palæographic consideration. Dr. Fleet took it to be of Chandra Gupta I. or of a brother of Mihir Kula. Dr. Hœrnle thinks it of Chandra Gupta II. and of 410 A. D. Mr. V. A. Smith makes *Ghandra* a king of North India, perhaps of Assam, or Chandra Gupta II. whose son Kumara Gupta erected the Iron Pillar on the Vishnupadagiri near Muttra, afterwards removed to Delhi by Anangapala. (J. R. A. S. 1899).

Recently, Prof. Haraprasád Sastri of Calcutta has solved the point satisfactorily. The Susunia Inscription mentions a country called Pushkarana or Pokarana. Prof. Sastri has seen in the History of Marwar by their poets and chroniclers that a part of that kingdom was formerly called Pokarana or Pushkarana. Several years ago, he discovered an inscription at Mandasor, Skr. Dasapura, in Malwa. With its help, he has now explained the Susunia Inscription. That inscription tells us that Nara Varman, son of Sinha Varman, grandson of Jaya Varman, reigned at Mandasor in 461 V. S. = 404 A. D. Now Kumara Gupta I.'s vassal Bandhu Varman, King of Malwa, was born of Nara Varman's line. Hence it is plain that Chandra Varman, king of Pushkarana was the son to Sinha Varman, king of Malwa. Samudra Gupta conquered this Chandra Varma who had, some years before Samudra Gupta, gone out of Rajputana to conquer the whole of India. When he had reached Bengal, the allies gave him

battle and fought very bravely; but they were defeated. Most probably Ghatot-kacha or Chandra Gupta I. was defeated by this Chandra. Therefore he described his conquests in the rock of Susunia Hill. Afterwards, Samudra Gupta defeated Chandra Varman (Vide Harisena's Inscription) and placed his younger brother Nara Varman on the throne.

Though a staunch Vishnuvite, yet Chandra Gupta II. never persecuted or slighted the Buddhists and the Jains.

Fa-Hian travelled in India (399—414 A. D.) during his rule. But he speaks little of politics. He collected Buddhist works and sayings, made images and pictures &c.

Chandra Gupta II. ruled 40 years. He issued many coins bearing the figures of fighting soldiers and of goddess Durga borne on the lion.

He had two queens: the first was Kuvera Devi who bore him Princess Prabhavati, married to Rudrasena, son of Vákataka. Prabhavati bore Divàkarasena. The second was Dhruva Devi who bore the Crown-Prince Kumara Gupta I. (Indian Antiquary. 1912, P. 214—15.)

His contemporaries were (1) Hari Varman of the Maukhari dynasty of Canouj, who married Jayaswamî, daughter to Jaya Gupta of the Gupta dynasty. (2) Krishna Gupta, ancestor of Mahàràjàdhîraj Aditya Sena

6. Kumara Gupta I.—*Mahendrâditya* (413-455 A.D.) On Chandrà Gupta II's death, his son Kumara Gupta I. born of the queen Dhruva Devi, became king (413 A. D.). Bamana's *Kávyálankàra Sutra* refers to a

Prince named Chandraprakàsa as born of Chandra Gupta. Prof. H. P. Sastri infers from this that Chandra Gupta II. had two sons, *viz.* Chandraprakàsa and Vàláditya. (Kumara Gupta) Valaditya befriended the Buddhists. On Chandra Gupta's death, a quarrel arose between the two brothers as to succession. Chandraprakasa was defeated ; Valaditya was victorious and occupied the throne. (J. A. S. B. 1905). But the point appears to have no historical basis. Some again think that Chandra prakasa ascended the throne under the name of Kumara Gupta. This also is absurd according to Bamana's statement. His inscriptions and coins show his long and able reign. He also performed a Horse Sacrifice. His copper-plate inscription, dated 432 A. D. has been discovered at Dhanai-daha, Dist. Rajsahi, Bengal. A gold coin with the figure of the Horse &c., has been found at Maneswar near Dacca. On the coins of Kumara Gupta I., there appear two females on the two sides of the Royal figure. Certainly they were his two queens. The first was Ananta Devi ; the other's name is unknown.

New Dangers to the Empire after 450 A. D.—(i) Kumara Gupta was a great friend of the Buddhists. This highly incensed the Brahmans who made vigorous attempts to restore the descendants of Pushyamitra. The Mitras were at first very successful. But the heroic Prince Skanda Gupta defeated them in several battles and suppressed the revolt.

(ii) Huna Invasions from Central Asia :—The Hunas, a brave Mongol people, marched westward from the steppes of Asia and divided themselves into

two parties after 350. One stream invaded Europe and under Attila, ruined the Roman Empire, early in the 5th century A. D. The other stream called the White Hunas, conquered the Oxus Valley and Balkh. When Kumara Gupta ascended the throne (413 A. D.) then the Hunas slowly advanced towards India, attacked it and laid waste the Panjab, Kashmir, Kabul, Dardistan and Khasa land. The Kushans of Gandhar fell to these powerful Hunas. Balhika and Kapisa also were subdued by them. Next they attacked the Western Frontier of the Gupta Empire. Kumara Gupta was now old. With his best efforts, Prince Skanda Gupta, then Viceroy at Muttra, could not prevail againt them. Mathura fell.

Sriharsha Gupta, son to Krishna Gupta and Aditya Varman, son to Maukhari Hari Varman, were the contemporaries, of Kumara Gupta. Aditya Varman married Harshaguptà, daughter to Sriharsha.

7. Skanda Gupta: *Kumaraditya*. (455—480 A. D.) Kumara Gupta was succeeded by his son Skanda Gúpta, formerly Viceroy of Muttra. (455 A. D.) Skanda had already repelled several Huna attacks. His name seems to be suggestive. Skanda, the brave General of the Deva Aryans of the North, had defeated the Asuras (29th century B. C.) This Skanda, as General of the Gupta Devas, first beat the new Asuras—the Hunas. He now assumed the title of *Vikrâmaditya*. About 470 A. D., the Hunas fell on the empire in overwhelming numbers. Though he fought hard, yet he could not prevail. His treasury was emptied. He even issued gold coins of 73 grains instead of 108 grains. His

step-brother Pura Gupta revolted at home; his Vassal Kings were half-hearted. He was killed in the battle of Pratisthana (Allahàbad) about 480 A. D. The Western half of North India was lost to the Guptas. Skanda's infant son was Chandra Gupta III. with the title Dwadasàditya. His son was Prakasaditya and his son was Ghatot-kacha Gupta II.

A coin of Skanda Gupta has been found at Kotali-para. Dist. Faridpur, Bengal.

8. Pura Gupta: *Vikramaditya*: (480 to 85 or 90 A. D.) Pura Gupta probably usurped the throne and ruled the eastern half of North India. The few of his gold coins hitherto fouud, bear on the reverse, "*Prakasaditya*" which according to scholars, was his title. His mother Ananta or Ananda Devi was perhaps daughter to the Maukhari King Ananta Varman. He probably ruled from 480 to 490 A. D. About 480 A. D. his General Bhattátaka conquered Ballabhi and founded his own dynasty there. This Ballabhi should not be confounded with *Ballabhipura* founded by Bijayasena in the 3rd century A. D. The ruins of the latter still remain 11 miles to the N. W. of Bhownagar in Cathiawar. About 478 A. D., the Guptas were bifurcated. (The Bhitari coins). About 490 A. D., the Hunnish Chief Toramana conquered Rajputana and Malwa.

Some think Pura Gupta died in 485 A. D. The point is not yet settled. Mr. Allen says in his *Catalogue of Indian Coins*, PP. Li—Liii: Pura Gupta's coins bear '*Sri Vikramaditya*' on the reverse. Hence his title was perhaps Vikramaditya.

Paramartha's Life of Basu-vandhu tells us that Vikramaditya of Oudh had embraced Buddhism, being influenced by the precepts of Basuvandu and also sent his queen and the Crown-Prince Valaditya to Basuvandhu for instruction. When Valaditya became king after his father, he invited Basubandhu to his court. Then, whose was the title *Prakasaditya*? That was perhaps the title of Skanda Gupta's son or heir. Absence of any other copper-plate grant or inscription has led scholars to place Pura Gupta after Skanda Gupta.

It is doubtful if all the coins with the figures of duelists or soldiers, generally ascribed to Chandra Gupta II., may be accepted as such; for their weight exceeds even 144 grains. So heavy coins were not issued before Skanda Gupta's reign. On the reverse of these coins, between the feet of the royal figure, is written the word *bha*; such a sign is used by Skanda Gupta. The letters on the reverse are rather indistinct; the initical *Pura* and the final *aditya* are clear. So they are like the heavy coins of Skanda Gupta. In form and purity of gold, they do not belong to a much later period. Perhaps not after Nara Sinha Gupta. On one side, below the royal hand, is written *Chandra* i. e. Chandra Gupta; but on the reverse we have for *Sri-Vikramaditya* or *Vikramaditya*, the title *Dwadasaditya*. Mr. Rapson reads *Dwadasaditya*, yet hesitates to accept it as such. (Num. Chron. 1891. P. 57.) Certainly they do not belong to Chandra Gupta II. It was some King Chandra Gupta III.

The St. Petersburg Museum has coins of Ghatot kacha Gupta. (Allen's Catalogue of Indian Coins P. 4 IV.) Hence the existence of Prakasaditya, Ghatot-kacha and Chandra Gupta III., is apparent in the later Guptas. This leaves us room to suppose that during Skanda Gupta's absence on Huna War in Western India, his step-brother Pura Gupta revolted and built a new kingdom in Eastern India. The Bhitari coins display the descendants of Pura Gupta. So, the above 3 kings were certainly descendants of Skanda Gupta. Most probably in the latter part of the 5th. century A. D., the Guptas bifurcated. New discoveries will prove that Pura Gupta's revolt happened before the death of Skanda Gupta in 485 A. D. according to Dr. Hoernle (J. A. S. B. 1889. P. 96) Mr. V. A. Smith also accepts it. (E. H. I. 2nd. Ed. P. 293) Numismatology also supports that.

Pura Gupta's queen was Vatsa Devi.

9. Narasinha Gupta *Valaditya*. (485-90 to 530 A.D.)

Narasinha Gupta Váláditya (485-530 A. D.) succeeded his father Pura Gupta. Paramartha states that like Skanda Gupta, he also honored Vasuvandhu much and was highly inclined to Buddhism : he built a monastery and a floriated stupa at Nalanda. He was a great hero and bent on driving out the Huns. About 510 or 15 A. D. Mihirakula, son to Toramana, became king of the Indian dominions of the Huns, with Sakala in the Panjab as capital. (Indian Antiquary. 1889 P. 230.) Bamian (near Herat) was the head-quarters. Balkh was their second capital. India was only a province of the

Huna empire of 40 countries from Persia to Khotan. Malwa was under a Hunnish prince. Vallabhi and other kingdoms must have been tributary to Mihirakula. About 528 A. D. Narasinha Gupta, as the leader of a confederacy of Hindu princes, signally defeated and shattered the Huna power in East India. Mandasor Inscription gives the date as "before 533-34 A. D. Dr. Hœrnle, as 525 A. D. J. R. A. S. 1909. P. 131. Mihir retired to Kashmir. Between 560 & 70 A. D., the Persians, allied with the Turks, overthrew the White Huna empire which was annexed by the Turks. Narasinha died about 530 A. D. His son Kumara Gupta II, born of queen Mahalakshmi Devi, came to the throne and ruled till 550 A. D., as the last emperor of the Guptas. (Ind. Ant. 1890. P. 227.) The Gupta coins found at Kalighat, Calcutta, mostly belong to Narasinha and Kumara Gupta II. Some of these, with the word *Vishnu*, belonged to Vishnu Gupta Chandraditya, successor of Kumara Gupta II.

Fall of the Gupta Empire : its causes :—The Huns were no doubt driven out, but the Gupta empire melted for ever : The causes were. (i) The Mitra War. (ii) The Huna War. (iii) Family dissentions. (iv) Revolts of the Vassal kings : (a) Yasodharman of Malwa threw off the Gupta yoke about 530 A. D. (b) In Gujrat, the Maitraka dynasty became free. Other provinces fell gradually.

CHAPTER X.

YASODHARMAN VIKRAMADITYA AND HIS SUCCESSORS.

(500 to 800 A.D.)

The *Pauras i.e.* Pauravas of the Puranas.

Yasodharman began life as a common soldier under Skanda Gupta; displayed great valor in the Hun War; saved Skanda's life in several battles; soon rose to great power. Narasingha-valadyitya succeeded in saving Magadh from Mihirkula and Yasodharman inflicted a crushing defeat on the Hunnish lord, made him captive and annihilated the Hun power (Dr. Fleet : Ind. Ant. 1889. P. 228) at Korur, near Multan, Punjab (528 A.D.). Mihirakula sued for peace which Yasodharman granted. This is alluded to in the poet's inscription as "Mihirakula worshipped the royal feet of Yasodharman" (Fleet's Gup. Ins. No. 33). The Mandasor Inscription makes Yasodharman and Yuen Chwang, a century later, makes Valaditya, the victor of the last Hun War. The royal poet's account is more trustworthy : for, (i) he was a witness to events, while Yuen Chwang recorded the confused tradition of the people. (ii) Dr. Hoernle rejects Yuen Chwang's account on the grounds that Yuen Chwang placed Mihirakula and Valaditya some centuries previous to his own time and represented Valaditya as holding a position subject to the orders of Mihirakula." Yasodharman delivered Western India from the Huns who

were ruined in Asia by the Turks, but the other section founded *Hungary* in Eastern Europe. The surviving Huns of India soon became Hinduised and absorbed in the people. Some of their minor lords became Rajputs and married Indian wives. After Valaditya Narasinha Gupta's death, Yasodharman was without a rival. With perseverance and valor, he soon built an empire larger than the Guptas' or even Huns'. His empire extended from the Brahmaputra to the Arabian Sea and from the Himalaya to Mahendragiri in Ganjam near Madras. The Gupta kings of N. W. India and Magadh now begged his mercy. The Brahman kings of Assam, afraid of *Buddhist* Yasodharman, would offer sacrifice of animals at dead of night. In the Himalayas and in the Desert, the Khasas and the Hunas quaked with fear. His pillar of victory was set up on Mt. Mahendra in Ganjam on the Eastern Sea. 3 inscriptions of Yasodharman have been found. The first pillar inscription of Mandasor, Skr. *Dasapura* (Malwa) was erected in 531 A. D., the 2nd, in 533 A. D. (Fleet's G. I. Nos. 33 and 35). Yasodharman conquered Eastern India from the Gupta king Dharmaditya, Maharajadhiraj, Parama Bhattaraka (Ind. Ant. 1910. P. 139; J. A. S. B. 1910. P. 429) before 533 A. D. He was the last Indian champion to assume the title of *Vikramaditya*. The former *Era* of *Malwa* was now converted into *Vikram-Samvat*. He probably ruled till 560 A. D. Kalhana gives us the following :— Hiranya, the third king of the 6th dynasty of Kashmir, died without a male issue. Anarchy prevailed. So, about 558 A. D., they applied to and requested Vikramaditya

of Ujjain to rulė Kashmir. He, however, sent Matri-gupta, a poet of his court to rule Kashmir. Were he Kalidasa, Kalhana would certainly name him. Matri gupta ruled well for 4 years and 9 months. Then Pravarasena, a scion of the royal family, claimed the throne. Matri gupta abdicated gladly. Then Vikram-aditya was gone. This happened about 562 A. D. Matri gupta turned an ascetic. Pravarasenà was a great hero. He extended the kingdom up to Saurashtra (Gujrat). He also defeated Siladitya I., successor of Vikramaditya and recovered the Kashmir throne taken by Vikramaditya to Ujjain. This Vikramaditya was certainly Yasodharman of Malwa, son to Mahendraditya by Queen Saumya-darsanà. He is also called Bishama sila. He slew the Mlechchhas. Ujjain was his capital.

There was no emperor in India between 560 and 605 A. D. The following powers, however, were important: (i) Kashmir held all tracts up to Gujrat. (ii) Siladitya I. successor of Yasodharman held Malwa and other neighbouring tracts. (iii) The Vardhan dynasty of Thanesvar. These Vardhans were the 2nd branch of the *Pauras*, ancient Pauravas who ruled all lands about Kanouj. Dushyanta, husband of Sakuntala was a noted Paurava king of old. (iv) The Second Gupta and Maukhari dynasties held Magadh. Dharmaditya, Gopa-Chandra and Samàchara Deva held Eastern India successively. (v) The Chalukya empire in the Deccan. In the beginning of the 7th century A. D. there were 3 empires in India *viz.* those of the Vardhans of Thanesvar, of Sasanka in Eastern India from Brahmaputra to Ganjam (Sasanka's

copper plate Ins. of 629-30 A. D.) and of the Chalukyas in the Deccan. About 570 A. D., Pushpabhuti founded the Vardhan dynasty of Thanesvar. His son Jaya Vardhan married a daughter of the Guptas. His son Prabhákara Vardhan founded a large kingdom in W. India about 590 A. D. and assumed the title of *Maharajadhiraj*. He was heroic. The White Huns again appeared in India. He went out with a strong army and beat them back. By his queen Toshavati, he had two sons, viz. Rajya-vardhana and Harsha-vardhana and one daughter called Rajya-sri, married to Prince Graha-varman of Kanouj. About 604 A. D., the Hunas again plundered the frontiers. Rajya-Vardhana went to fight them out. Prabhakara died in 605 A. D. Then a scramble for the suzerainty of North India followed. Deva Gupta, Sasanka's governor of Malwa marched with a large army towards Kanouj, occupied it, killed Graha Varman and imprisoned his widowed queen Rájya-sri in chains.

Sasanka (600 to 625 A. D.) of Karna-Suvarna (N. W. Bengal), often supposed to be a Gupta but most probably a scion of Gaur, aimed at an empire and occupied a considerable part of N. India. His father was Mahásena and General, Yasodhavala. His title *Narendráditya* (lit. A very sun of a Feudatory Chief) shows that he was not a Gupta. Fall of the Guptas and other opportunities tempted his attempt at building an empire. Both Deva Gupta and Sasanka were marching on Thanesvar from different directions. Rajya Vardhan hurried home and with 10,000 horse, defeated Deva

Gupta of Malwa and before he could deliver Rajya-sri, came down to oppose Sasanka whose progress was checked. Then leaving Harsha Vardhana against Sasanka, Rajya-Vardhan again went to drive out the Huns, but died in the enemy's land while fiighting. (Harsha's Bans-khera Plate, Ep. Ind. Vol. IV). Harsha then invaded the Gaurian empire of Sasanka with 5,000 elephants, 2,000 horse, 50,000 foot. (Beal's Bt. Rec. Vol. I. P. 213) but could do Sasnaka no harm even by six years' fighting (Ep. Ind. Vol. VI. P. 143) Madhava Gupta of Pataliputra sought Harsha's friendship and help (Apasada Ins.) This Madhava was the root of Sasanka's ruin. The army of Thanesvar and that of Bhàskara Varman, Harsha's ally of Assam drove Sasanka from Gaur-Banga to Mahendragiri in Ganjam where he was afterwards killed in a battle (625 A. D.) before the aid of Pulakesi arrived The Chinese works of the time mention Bhaskara Varman as the lord of East India. The truth is that he helped Harsha in building his empire.

Harsha-Vardhana (606-648 A. D.): Chief points of his reign are—(i) 35 years' war made him emperor of N. India, from Sea to Sea. (ii) About 620 A. D. he led an expedition against the Deccan, but being defeated by the Chalukya emperor Pulakesi II, was forced to accept the Narmada river as his southern frontier. (iii) The kings of Kamarup (Assam), Valabhi in Cathiawar and Nepal were his vassals. His son-in-law was king of Vallabhi. Kalinga was now almost depopulated and in jungle. Pataliputra, mistress of

India for over a thousand years, was almost decaying. Bhaskara belonged to the Brahmanic Varman dynasty of Kamarup existing from 1500 B. C. downwards. Easternmost India, least troubled by serious foreign attacks allowed the dynasty to run on unbroken for over 2 thousand years. A coper-plate Inscription of Bhaskara Varman has been found at the village Nidhanpur, Dist. Sylhet (Assam). This gives the main line. Ratnapala's plate has been found at Tejpur and Indrapala's at Gauhati (Assam) The plate of Banamala has been found at Tejpur and that of Bala Vacman at Nao-gao (Assam). Brahmin Mahiranga was the founder of the Varman Dynasty of Kamarupa about 1500 B. C. Several followed him. Then came Naraka (1400 B. C.), then his son Bhagadatta, then his son Bazradatta. Then follows a long gap. Bhaskara's plate gives the line from the Gupta Period, as follows :—Pushya-Varman probably contemporary of Samudra Gupta (326—375 A. D.)—Samudra Varman = Datta Devi—Valavarman = Ratnavati—Kalyana Varman = Gandharva-vati— Ganapati Varman = Yajna-vati—Mahendra Varman = Subratà —Narayana Varman = Deva vati—Mahabhuta Varman = Bijnanavati—Chandramukha Varman = Bhoga vati— Sthita Varman = Nayana Devi—Susthita Varman (Mriganka) = Syàmá Devi — Supratisthita Varman and Bhaskara Varman. (iv) Yuan Chwang's Travels in India (629—645 A. D.). (v) First appearance of the Moslems in India, 636 A. D. Osman sends a naval expedition to the Bombay Coast. (vi) Beginning of the *Harsha Era* (606 A. D): his formal coronation in

612 A. D. (vii) Removal of Capital from Thanesvar to Canouj. (viii) He was a great scholar and patron of learning: Banabhatta, a native of Behar and a famous poet and novelist, was his court-bard. He gave much wealth to a poet named Dhávaka. He equally worshipped Siva and Buddha. (ix) His quinquennial festival at Allahabad and his boundless charities to all. (x) He founded charitable institutions for the poor and the sick: rest-houses for travellers; set up schools and hospitals. He died in 648 A. D., leaving no successor. Arjuna Arunàsva (*i. e.* Red-Horsed), General of Harsha seized the empire. There was an attempt to dethrone the usurper. Bhaskara Varman sent aid to the Chinese ambassador for that purpose.

The Chalukya Empire in the Deccan:—The Chalukyas, a Kshatriya tribe of Oudh came down and imposed their rule on the Dravidians of the South. After the fall of the Andhras, the Rathor family became powerful in Maharashtra. Defeating these Rathors, the Chalukyas established their empire. Jaya Sinha was the first Chalukya king. His grandson Pulakesi I. was the first emperor (about 550 A. D.) Batapipura, now Badami, was his capital. He performed a Horse-Sacrifice. His grandson, Pulakesi II. was the greatest emperor of the line. Chera, Chola, Pandya. Pallava, Gujrat, Rajputana, Malwa—all felt the weight of his mighty arms. He defeated Harsha Vardhan. Khusru, king of Persia sought his friendship and sent envoys to his court. A painting in the Ajanta caves depicts the reception of the Persian envoys. He probably

ruled from Nasik. In his last days, he was defeated and killed (in 642 A. D.) by the Pallavas whom he had so often defeated. But his son Vikramaditya I. regained the power, signally defeating the Pallavas.

After Harsha's death (648 A. D.). India again became a medley of small states. Yuan Chwang gives the political state of India of the period; about 671 A. D., Adityasena, son of Madhava Gupta seized E. India, claimed overlordship and performed a Horse-Sacrifice. The Arabs conquered Persia in 642 A. D., Afghanistan in the 8th century A. D.; thence Islam religion went to Central Asia. India was conquered not by the Arabs, but by the Northern Muhammadans. Repeated Arab expeditions against India failed. In 711 A. D., Muhammad, son of Qasim invaded Sindh, fought at alor, defeated the king Dahir *Despati* (from which Eng. *despot*) and his queen and conquered Sindh and Multan. In 725 A. D., the invaders overthrew the Vallabhis of Cutch. About 828, the Hindus regained Sindh from the Muhammadans. (H. H. W. Vol. II.)

Hindu Puranists call these early Mahammadan rulers of India as *Kailakila Javanas* who ruled for 106 years. Supremacy of the Rajputs (800-1200 A. D.):—A century's anarchy 650 to 750 A.D.) prevailed after Harsha. Yaso-Varman of Canouj (d. 753) built an ephemeral empire. Lalitàditya of Kashmir defeated Yaso Varman and other Chiefs of India, and took away poet Bhavabhuti to Kashmir.

Amaraja, son to Yaso Varman, was the next important king. He embraced Jainism. It is said that power-

ful Dharmapala of Bengal was his great enemy. Then rose the Rajputs all over India. They now belong to many castes including the Hinduised foreigners. Most of them are of pure descent: The Rajput States, 800 A. D.—(i) Northern India : Kashmir, the Panjab, Sindh, Gujrat, Rajputana, Malwa, Delhi, Canouj, Magadh, Bengal and Assam. (ii) The Deccan :—The Rathor leader Dantidurga defeated the Chalukyas and built an empire of his own with Manyakheta (Malkhed) as capital. 977-1176 A. D. :—The period of Moslem invasion from without and great feuds within. Harshadeva of Assam seized Bengal, Orissa, Kalinga and Kosala. (South).

CHAPTER XI.

THE PA'LA DYNASTY :

(780 to 1080 A. D.)

Great anarchy prevailed in Bengal about 750 A. D., caused by the repeated invasions of Yaso Varman of Canouj, Vatsa-raja of Gurjar, Rathor Dhruva and Harsha-deva of Kamarupa. (Lama Taranath's History of Buddhism ; Indian Antiquary. Vol IV. P. 366). For security, the people elected Gopala son to heroic Bapyata, grandson to Dayita-Vishnu king of Gaur-Banga. (Dharmapala's Khalimpur copper plate Insc. ; Taranath's History of Buddhism ; Cunningham's Arch. Survey Reports. Vol. XV. P. 148.)

With the Pàlas, the Bengalis entered the fields of Indian politics, arts, architecture &c.

The Palas were Kshatriya Rajputs of the ancient Solar Race, professing Buddhism of almost Hindu type.

1. Gopala (780-795 A. D.)—First of all, he put down the anarchy of Bengal, suppressed a local revolt, and made a gallant stand against the aggressive Indian monarchs. His kingdom extended to Samatata. (Devapala's Monghyr Inscription). His queen was Dadda Devi, daughter to a king named Bhadra (acc. to Prof. Keilhorn). Gopala built a Buddhist Temple at Nalanda.

Mr. V. A. Smith in his Early History of India, 3rd Edition Pp. 378 and 397-98, makes Gopála come to the throne sometime between 730 and 740 A. D., which does not appear possible. According to Tàrànath, Gopala ruled 45 years. Mr. Smith also accepts that. But no evidence shows it. Acc. to Mr. Smith. Gopala died about 800 A. D.; but there is evidence to show that Dharma pala, son to Gopala was on the throne before 800 A. D. Amaraja was Dharmapala's enemy.

The Khalimpur Inscription states that Gopala's grandfather was "versed in all the sciences." His father Bapyata was "a great vanquisher of foes" and his fame reached the sea. Yaso Varmàn defeated Gaur-Banga in 730 A. D. At this time, Daylta-Vishnu had displayed great valour. (Stein's Introd, to Raj Tarangini, P. 49 and *Gaudo Vaha.*)

2. Dharmapala (795—830 A. D.) :—Dharmapala, born of Queen Dadda Devi, succeeded Gopala about 795 A. D. Very powerful from his youth up, he was

able to establish his supremacy over a greater part of North India.

The Buddhist scholar Hari-Bhadra, annotator of *Ashta-Sáhasrikà Prajnà-páramitá*, flourished in his time. He calls Dharmapala a descendant of Rajabhatta. (Introduction to *Rama Charita* by S. Nandi). From this, some think him to be a descendant of the Khadga Dynasty of Samatata, mentioned in the Asrafpur Inscription. By 'Raja-bhatta,' Prof. Sastri means "the descendant of a military officer of some king." (Introd. to Rama Charita P. 6.) The Rajputs all over India were staunch Hindus, but the Palas were Buddhists : the Khadga Kings were Buddhists. Samatata was a home of Buddhism. So, it is probable that the Palas were scions of the Khadga line. From the 15th century B. C. to 14th century A. D. Vikrampur in Samatata had been the seat of powerful dynasties. A descendant of the Khadga House may have seized Gaur at some opportune moment.

In their inscriptions, the Pala Kings style them as "Gauresvara or Gaurádhipa" i. e. Lord of Gaur. In the Ságartal Inscription of Bhoja of the Pratihar Clan, Dharmapala is called *Banga-pati* and his soldiers are called *Bangas* i. e Bengalis. Therefore, Banga was a part of the Pala Empire and most of his soldiers were good Bengalis. The Garuda Pillar Inscription, Sloka 2, states, "I have made Dharmapala the lord of eastern quarters, now master of all quarters."

Taránáth says, the Palas first conquered Banga (East Bengal) and then Magadh. The Pala Kings

were *Bengalis*. According to Taranath, Dharmapala first ruled Banga; then his power spread to Gaur and elsewhere. These lead us to surmise that Dharmapala was at first governor of Banga under his father.

The date of Dharmapala.—The dates of Cunningham, Hœrnle, Rajendralal now appear erroneous by the discovery of many new inscriptions Mr. V. A. Smith has therefore given it to the close of 8th century A. D. (E. H. I. 3rd. Ed. P. 398.)

The Inscriptions of Bhagalpur, Gwalior, and Amoghavarsha I. prove that Dharmapala of Gaur-Banga, the Canouj Kings Indràyudha and Chakráyudha, the Rathor King Govinda III. and Gurjar King Nagabhatta II. were contemporaries. (Ep. Indica. Vol. IX. P. 26. Note 4.)

According to Taranath, Dharmapala ruled 64 years. Mr. R P. Chanda makes it 50. The Khalimpur Inscription was issued in his 32nd. year. So, he may have ruled 35 years

Dharmapala married Rannâ Devi, daughter to the Rathor King Paravala, grand daughter to Karkkaraja. (Devapala's Monghyr Insc.) The Rathor King Paravala left Gujrat and migrated to the Central Province at Pathâri. Here also he was harassed by the Gurjjaras. Therefore Paravala sought the aid and alliance of Dharmapala, the great rival of the Gurjjar-Pratihars, by giving his daughter in marriage to Dharmapala.

According to Taranath, Dharmapala conquered Assam, Tirhoot, Gaur &c. So his empire extended from the Sea to Delhi. The Khalimpur Copper plate Inscription states that Bhoja (Bundelkhand), Matsya

(Jaipur) Madra, Kuru, Yadu (*i. e.* Panjab), Avanti (Malwa), Gandhar, almost the whole of Afghanistan, Yavana (Turkey) and Kira (Kangra Valley)—formed his dominions (Ep. Indica. Vol. IV. P. 246). Canouj was given to Chakrayudha. Dharmapala had conquered Kangra, Turashka, Panjab and Rajputana &c. before he set up Chakrayudha on the Canouj throne. Narayana pala's Bhagalpur Inscription makes this fact more distinct.

In the 9th century A. D., Vatsa-raja was at first supreme in North India. Then rose Dharmapala aided by Chakrayudha of Canouj. Nagabhatta II. inherited not only his father's state, but also his valour &c. He repeatedly defeated Dharmapala and his ally Chakrayudha. The Sagartal Inscription makes Nagabhatta conqueror of Anarta (Cathiawar), Malwa, Kirata, Turashaka, Vatsa (Allahabad) and Matsya &c. Vatsaraja conquered almost the whole of India, but was finally defeated by Dhruva-dhārà varsha and driven to the desert. Great rivalry then followed between Nagabhatta II. and Govinda III. of the South. Dharmapala and Chakrayudha, being repeatedly defeated by Nagabhatta, begged shelter from Govinda III., when the latter arrived at the Himalayas in course of his conquests. (Amogha varsha's Copper plate Insc. in the possession of Dr. R. K. Bhandarkar.) Govinda III. heard Dharmapala's prayer and marched against Nagabhatta who was defeated and driven to the desert like his father. To prevent the incursions of the Gurjjars and to confine them in the desert, Govinda III.

placed his nephew Karkka on the Gurjjar throne (Ind. Antiquary Vol. XII. P. 160. Thus Govinda III. conquered a good part of North India.

Amogha varsha I.'s Sirur and Nilgunda Inscriptions tell us that his fáther Govinda III. had defeated the Gaurians (Ep. Indica. Vol. VI. P. 102-3). No proof of any quarrel between Govinda and Dharmapala has been as yet found. Doubtless, Dharmapala had to bow down his head to Govinda III, to subdue his great enemy Nagabhatta II. Amogha varsha's inscription may have hinted at that. The Sàgartal and Uná Copper plate Inscriptions both speak of Dharmapala's defeat. Vàhuka-dhavala, a vassal king of Saurashtra under Nagabhatta II. aided his master in defeating Dharmapala. (Ep. Indica. Vol. IX. P. 5 and 7).

Supremacy of Dharmapala in North India :—On Ràthor king Govinda III's return from N. India to the Deccan, Dharmapala got opportunity to establish his supreme power in North India. Dharmapala's younger brother Vàkpala was a great General. He conquered many lands for Dharmapala. (Narayanapala's Bhagalpur Insc.)

Devapala's Monghyr inscription gives the extent of Dharmapala's empire. Dharmapala sent the defeated kings home with ample rewards. In the Central Province, Paravala maintained his independence under the shelter of Dharmapala. Dharmapala's Khalimpur Inscription shows that he was exceedingly popular with all classes of people. Dharmapala knew that the people made his father king. So, it was his duty to make them

happy in every way. The Khalimpur inscription mentions "Yuvaraj Tribhubanapala." Probably he died in his father's life-time or it was simply another name of Devapala.

3. Devapala (830—865 A. D.)—He was the son of queen Rannà Devi. Tribhuvanapala was prob. the son by another queen. There is nothing to show that there was a dispute between the two brothers about succession.

Almost the whole of India, from the Himalayas to Ramesvaram ; from the Bay of Bengal to the Arabian Sea—belonged to Devapala without a rival. (Monghyr Inscription). Bhatta Gurava Misra's Dinajpur Pillar Inscription states that Devapala, under the guidance of his able minister Darbhapáni succceeded in conquering the entire tract between the Himalayas and the Father of river Rewa and the Eastern Sea to the Western Sea." Taranath says that Devapala conquered all North India. (Ind. Antiquary Vol. IV.)

Conquest of Orissa and Assam :—Jayapala, nephew to Devapala, a great General, occupied Orissa without a blow. The name of the Orissa King is not known. At the very terror of Jayapala's arms, the Orissa king fled, leaving his capital. (Bhagalpur Insc.) Orissa and Kalinga were under Sasanka in the 7th ; under Harsha of Gaur in the 8th and under the Palas in the 9th century A. D.

Banămála, son of Harjjara, king of Assam, on the approach of Jayapala, tendered his submission and concluded a treaty with him. The Harjjara Dynasty is

proved by Banamala's Tejpur Inscription and Bala Varman's Naogaon Inscription.

The Bhagalpur and the Garuda Pillar Inscriptions distinctly mention Jayapala as the conqueror of Orissa and Assam.

The Kambojas and the Hunas :—The Kambojas of the N. W. Himalayas were very powerful at this time. They would often come down on the Indian plains and cause havoc. Devapala therefore marched with a large and strong army and defeated them. The Bángarh Pillar inscription and another preserved in the garden of Dinajpur Raj show that the Kambojas conquered the Gaur Kingdom in the 10th century A. D. coming from their Himalayan home. The Garuda Pillar Inscription states that Devapala humbled the pride of the Hunas who still remainded in parts of India, especially in Central India, The *Harsha Charita* describes Prabhakara Vardhana as a "Lion to the Huna deer." Rajyavardhan fought out the Hunas in 605 A. D. (Harsha Charita, V. P. 310). Most probably, Devapala conquered the Hunas of Malwa. In the 10th Century A. D., these Hunas were great rivals to the rising Pramara dynasty of Malwa. Padma Gupta's *Nava Sáhasánka Charita* and the inscription of the Pramara Kings tell us that Pramara King Siyaka II., his son Utpala Munjaraja (974—995) and Sindhuraj fought hard with the Hunas.

Kings of Dravida and Gurjjara.—The Garuda Pillar Insc. tells us that under the guidance of the minister Kedara Misra, he was able to defeat the kings of Orissa, Dravida, Gurjjara and rule for a long time, an empire

that bordered the sea." The 5th Sloka of the same points to Devapala's Vindhya Expedition—attested further by Devapala's Monghyr Inscription. Hence it is obvious that Devapala was in collision with the Rathor and the Gurjjar Kings at the same part of the Vindhyas, in which Devapala conquered both of them whose names are not given in the plate. Probably Krishna II. (about 877-913 A. D.), the Rathor King of Malkhed was this Dravida King and Mihirabhoja was the Gurjjara king; or Ramabhadra, son of Nagabhatta II. was defeated by Devapala. To avenge the defeat of Ramabhadra, his son Bhojadeva (Mihirabhoja) conquered Canouj before 843 A. D ; for, he issued a copperplate grant from Canouj in 843 A. D. (Ep. Ind. Vol. V. P. 211.) Devapala fought hard with Bhojadeva for his empire. Bhoja Deva's Gwalior Inspcription is given in the Ep. Indica. Vol. IX. P. 95). Bhojadeva defeated the Bengalis. Bhoja I's Sagartal Inscription does not say that Bhojadeva defeated Devapala (Annual Report. A S. of India. 1903-4. P. 281.) However, Devapala could not prevail against the repeated attacks of the Gurjjaras who under Mihirbhoja were able to occupy Kanouj before 843 A. D. This occupation was so long that in his history, Vatsaraj dynasty is called *Mahodaya-Gurjjara-Pratihara Vansa.*"

Mihirabhoja conquered the Huna kingdom on the Panjab frontier, Saurashtra in South-West, Canouj in North-East and in South-East, a tract at the source of the Narmada. So, Devapala's Empire soon lost several provinces.

The Ministers :—Devapala's success was due to his own genius, to his able ministers, to the valour and skill of his nephew Jaypala and to the practicality of the Gaurian people. Darbhapani was his first Prime Minister : he was much honoured by Devapala. These Ministers were rather 'king-makers.' The Buddhist Pala kings honoured and feared the Brahmin Ministers. They were Bengali Peshwas. Darbhapani's son Somesvara was probably a General of Devapala (Guruda Pillar Inc.) Kedara Misra, son to Somesvara next became a very able Prime Minister. 3 generations of ministers show Devapala's long reign. Devapala's Monghvr Inscription was executed in the 33rd year of his reign. So perhaps he ruled 33 years.

His Riligion. Devapala was a Buddhist, but was very catholic in spirit. He equally honoured the Buddhists and the Brahmins. Devapala was very generous and gave much as charities. So he has been compared to Bali, Bhárgava, Karna, Vikramaditya and others.

4. Vigrahapala (865–870 A D.) alias Surapala :—Devapala's Crown-Prince was Rajyapala (Monghyr Plate, lines 51-52) but he died in the life-time of Devapala. So, General Jayapala's son Vigrahapala I., alias Surapala, succeeded to the throne of Gaur-Banga (Ep. Ind. Vol. III. App. I. P. 17.) From the inscription of Narayanapala, Mahipala I, Vigrahapala III., and Madanapala, it appears that Jayapala begot a very powerful son Vigrahapala by name, who married the Haihaya Princess Lajja Devi of exceptionally pure character. He

inherited neither the genius nor the ambition of Dharmapala or Devapala. He probably did nothing worth mentioning. He ruled for 5 years when he left the Raj to his son and turned an anchorite. (Bhagalpur Inc.) Kedara Misra was his minister. Poet Sandhyakara calls Kedara a Vrihaspati and Vigrahapala an Indra.

5. Narayanapala (870-925 A. D.): He, born of queen Lajjá Debi, came to the throne of Vigrahapala. He ruled 55 years. A brass image of Párvati was established by a merchant in the 54th year of his reign. His Bhagalpur inscription was issued in the 17th year of his reign. Decline of the Pala power began from his father's time. Even in Devapala's time, Canouj was occupied by the Gurjjaras who later on, conquered Benares and even advanced as far as Mudga giri (Monghyr) where a great battle was fought in which Narayanapala was defeated. Bhoja Deva's allies were Karkka of Mandapapura (Mandore in Marwar). (i) Karkka's son Brkka's Jodhpur Inscription. (J. R. A. S. 1894. P. 7) (ii) Sorha Deva's Kalha Inscription states that Gunambudhi Deva I. defeated Narayanapala. (Ep. Ind. Val. VII. P. 89).

The Bhagalpur Inscription bestows on him ample praise for his strong sense of justice, charity and pure character.

6. Rajyapala (925-930 A. D) succeeded his father Narayanpala on the throne of Gaur-Banga. He acquired high fame by excavating many large tanks and building many lofty temples. He married Bhágya Devi, daughter to the Rathor king Tunga Deva.

7. Gopala II. (930—945) : on Rajyapala's death, his son, born of queen Bhagya Devi came to the throne. Of him, nothing glorious is recorded. It is said that he was able to recover a part of the lost kingdom.

8. Vigrahapala II. (945—975 A. D.) Soon after his ascension, he left Gaur and took shelter in Banga. The Khajuraho Inscription of the Chandela king Yaso Varman executed in 954 A. D., states that Yaso Varman defeated the kings of Gaur, Kosala; Kashmir, *Mithila*, Malwa, Chedi, Kuru and Gurjjar. Certainly through fear of Yaso Varma, Vigrahapala sought refuge in East Bengal, full of rivers. The Kambojas also occupied Gaur before 966 A. D. (J. A. S. B. New Series. Vol. VII. P. 690). Losing the kingdom, Vigrahapala wandered about here and there. He fled to Vikrampur from the Kambojas. The army, scattered, were moving in the hills of Tippera. A work called *Pancha-Rakska* written in the 26th year of his reign, has been found. (J. R. A. S. 1910. P. 151).

9. Mahipala I. (975—1026 A. D.) Mahipāla inherrited only Samatata (littoral Bengal) ; its capital was in Vikrampur. Here he gathered a strong army and boldly fought and recovered his father's state. Doubt less, he spared no pains to retrieve the fallen glory of their former Imperial House. But in his efforts, he lost South Rarha and Banga. For in 1023 A. D. Rajendra Chola found Ranasura in South Rarha and Govinda Chandra in East Bengal. His Bagha-ura inscription was executed in the 3rd year of his reign He ruled 52 years (Ind. Ant. Vol, IV. P. 366). Shortly

after his ascension, happened the Turkish invasion of N. W. India. Jayapala was on the Uda-bhandapur (Ohind) throne. Kashmir, Canouj Kalinjar gave Jayapala utmost aid, but in vain. Sultan Mahmud occupied the Panjab. Mahipala, fighting his own enemies, could lend no help to the Hindu confederacy. Fall of the Palas was due to (i) conquest by the Kambojas. (ii) Revolt of the people under the leader Divya. (iii) Rise of the Sena kings of Bengal.

Dharmapala (795—830) conquers eastern half of N. India. In the 9th century, 3 powers struggled for the suzerainty of India :- the Pals of E. India, the Gurjjars of Rajputana and the Rathors of the Deccan. Vatsa, the Gurjjar king conquered almost the whole of India, but was afterwards defeated by the Rathor king Dhruva and driven to his desert. Govinda III, son to Dhruva, conquered the whole of N. India (Ind. Ant. Vol XII. P. 160). Then Devapala (830-65) claims to be the one absolute lord of India, Ceylon and other islands, Cambojas and the Hunas and a part of Tibbet (Mongyr. copper plate Insc.)

His Brahman minister Darbhapani and General Jaipal were his main props, (Ind. Ant. Vol. IV.) About 992, Sabaktigin conquered as far as the Indus. His son Sultan Mahmud defeated Jaipal of Lahore at Peshawar (1001). The rajas of Bhatia, Multan and the combined army of Gwalior, Malwa, Kalinjar, Kanouj, Delhi and Ajmere were defeated at Peshawar (1008). He plundered the rich temples of Nagarkot, Thaneswar, Muttra and Somnath, His dealings with the Hindu rajas were lenient. He conquered the Panjab, 1022 A. D.

About 973, the Chalukyas again became supreme with their capital at Kalyan. The Cholas of the East Coast rose into importance. Rajaraja the Great (985-1011) overthrew the Pallavas. He conquered Kalinga and Ceylon. As lord Paramount, he ruled over the Madras Presidency, Ceylon and a large part of Mysore. His son Rajendra Choladeva (1011-1025) spread his power over Orissa and Bengal and maintained a powerful navy. The Haisala or Ballals occupied western Mysore and Malabar. Their capital was Dvàrasamudra, now Halebid.

The House of Gazni, after 150 years, had been supplanted by that of Ghor. Muhammad Ghori (1186-1206) resolved to conquer N. India then held by numerous Rajput clans : Delhi and Ajmir were under Prithivi Raj at deadly enmity with the Rathors of Canouj and the Baghilas of Gujrat. The effect of the quarrel was disastrous to both parties. In 1191, Muhammad was no doubt defeated at Tirouri by Prithvi and his allies, but in 1193 Shahabuddin utterly routed the Rajput at Thanesvar, slew him and annexed his dominions. 1194, defeat of Jayachandra the Rathor raja of Kanouj at Chandrawar near Etawa : Moslem occupation of Canouj, Benares and other tracts. The Rathors then founded the principality of Marwar. 1195, Gwalior was taken, and Gujrat invaded : its capital Anhalpattan was taken. 1196, Kalinjar and Behar were taken. 1198-99 : N W. Bengal (capital Gaur) was seized by Baktyer from Lakshmana Sena who fled to Vikrampur where his descendants ruled 130 years more. Thus, by 1200 A. D., the whole of N. India except Kashmir, Nepal, East Bengal, Orissa and Assam were conquered by the

Muhammadans. Malik Kafur, General of Alàuddin, conquered a greater part of the Deccan by 1312 A. D. East Bengal fell in 1328, Orissa in 1565 and the powerful empire of Vijaynagar in 1565. Mysore, an offshoot of Vijaynagar, still bears the crown and glory of our last brightest Hindu State of the South. The Raja is a descendant of Krishna who is still worshipped as an Avatara of the Supreme Being. We are indebted to the generous British Government for the restoration of this important House. The present Chief, His Highness Sri Krishna-raja Wadhiyar Bahadur, G. C. S. I. is said to be a Model Prince.

The Ahoms, a Tibeto-Burman people conquered N. E. India in the 13th century. From them is the name *Assam*. They became Hinduised and ruled for centuries and had a regular history.

CHAPTER XII.

PAURANIC AGE.

(B. C. 200—1200 A. D.)

1. No Buddhist Period in the Indian History.—Some Scholars have made much of Buddhism in India. They think that at one time (say, from 242 B. C. to 500 A. D.), Buddhism had eclipsed Hinduism ; that a great majority of the people had embraced Buddihsm

and that almost every thing was Buddhistic in style, &c. It does not appear that there is much truth in it. Buddhism was, no doubt, prevalent in East India. In other parts of India, it was rather sporadic. The large province of Assam was entirely free from Buddhism. The provinces about Hurdwar, Canouj, Allahabad, Benares had little Buddhism. Carnal, Jaipur, Panchala, &c, furnish no proof as to the prevalence of Buddhism there. Even in Magadh and Bengal, Hinduism flourished side by side with Buddhism. The monks were regular Buddhists, but the laymen were mostly Buddhist Hindus *i. e.* men who followed some Buddhist doctrines on the Hindu basis, having castes, Hindu manners &c. This is why they could be won back to Hinduism easily. There are some Native Christians in Southern India who still follow the caste system and some other ancestral Hindu manners &c. In Bengal, the Vaishnavas worship their own god Vishnu or Radha Krishna; yet they worship Durga, Kali &c. The Buddhist Pilgrims of Ceylon and China of the 4th Century A. D. did not notice Buddhism flourishing in India.

The Editor of the Historians' History of the World is right in observing that owing to its abstractness and the rivalry of the Hindus, Buddhism was a failure in India; in modified form, it has however, prevailed in other parts of Asia."

II. Religion.—(i) Hinduism :—(a) Vedic Religion. In spite of the Upanishadic doctrine of one Supreme Being with the universe as His emanation, the Vedic religion—the worship of the elemental gods by sacrifice

in the fire and sincere and earnest prayers, continued till 200 B. C., after which it became less and less gradually. "The Khans of Central Asia still worship the Vedic gods. (Hist. Hist. of the World). But the Hindus have almost forgotten the Vedic form of worship. An orthodox Hindu will, however, prefer to call his religion of to-day a veiled form of Vedic Hinduism.

Some learned Brahmins with Patanjali (150—140 B. C.) at their head, tried to revive the Vedic religion. Under their influence, Pushyamitra performed a grand Vedic rite. The Sungas, the Kanvas, and the Guptas partially revived Vedic Hinduism. The last great effort was made by Kumarila Bhatta of Behar. The great poet-dramatist Bhava-bhuti also joined the movement, wrote 3 great works that profess partiality for Vedic rites. But the Tantric schools opposed and frustrated the efforts. After more than ten centuries, Dayánanda Sarasvati of Gujrat again took up the subject, established his *Aryya-Samaj* for the revival of Vedic religion and civilisation. The Society has been doing good and useful work.

(b) Pauranic Religion or Modern Hinduism.—(i) The Vedic gods now became inferior. (ii) Worship of the Supreme Being in his triple form Brahma, Vishnu and Siva came in. The *Triad* is mentioned in the Rig-Veda I. 34. II; I. 45. 2 &c; I. 139. 11. Their three-fold functions are *creation, preservation, destruction and reproduction*. The Trinity are not worshipped however in their divine characters. Brahma, Vishnu and Siva are now semi-historical gods and worshipped as such. Their wives

also are deified. Brahmà's wife is Sarasvati (Savitri), Vishnu's Lakshmi and Siva's Durgá or Parvati. Hints of goddesses also are found in the Vedàs. *(Cowell)*

(iii) Image-worship.—"Idols are mentioned in the Vedas and desired to be respected, but their general adoration is discouraged." The image-worship may be traced back, as early as the 14th century B. C. Of course, idolatry, is not ennobling. Idols are not gods themselves ; they are mere *"aids."* They are made of stone, metal, wood, straw, clay, paper &c.

Whence is the origin and idea of an image ? Mr. Hirendra Nath Dutta of Calcutta gives a curious theory of it. He says that an image is formed by the vibration of ether or any other medium. Gods and goddesses, modes of tunes in music etc. are represented on paper or clay as male or female figures. Mr. Dutt argues that when *hymns* are uttered with some set accents, images are formed in the air through the vibrations of ether. The particular images are formed of particular gods.

It is given in the Accoustics that if a quantity of sand be spread on a glass or a metallic plate and the musical rod of the violin be passed over the sand, then various curious figures are seen, called *Chladni's Figures.*

The images of our gods seem something like them. Now the question is, Does vibration of ether produce such figures as are spoken of above ? Mere analogy cannot do. It awaits scientific experiment.

The worship of historic persons such as Rama, Krishna etc. began after 1000 A. D.

(iv) A world of legends. (v) Incarnations unknown o the Vedas and Manu, now gained ground and became objects of popular worship and adoration. Vishun is said to have had 10 incarnations, (acc to the Bhagavata, 22). The first was a Fish that saved Manu, his family and the Veda in an ark from the Deluge. This is probably a myth. The second was a Tortoise that raised up the Earth from sinking. Here the tortoise is perhaps the Celestial Sphere; its back is Hèavenly Vault; Ananta is Infinitude: Ananta Nága is the Ecliptic: Mandara mount is the Pole. *Satapatha Brahmana* mentions the Fish and the Boar. The *Taittiriya Aranyaka* refers to the Boar Incarnation. A big Boar killed Hiranyaksha, an enemy and pest of the Aryan community. Hiranyakasipu, another tyrant, was killed probably by a lion. The 5th was a Brahmin Dwarf called Bàmana who duped, and defeated and drove away the tyrant Bali. The 6th was Parasu-Rama, the great Bràhmin-hero who had humbled the imperious warriors of India and established the Brahmin supremacy once more. The 7th was Rama, an ideal king, conqueror of Ceylon. The 8th was Bala-Rama brother to Krishna both of whom had re-established a pious empire in India, after killing the tyrants. The 9th was Buddha. The 10th, Kalki, is yet to be born

(Krishna was deified before the 5th century B. C Megasthenes also refers to it. Deification of Krishna is found also in the *Great Commentary* of Patanjali (150 B. C.). But his general worship in a rather debased form began after 1000 A. D. (vi) Gods: 33 gods are

magnified into 330 millions. Brahmá, Vishnu, Siva, Indra, Jalakara (Varuna), Kartika, Ganesa, Visvakarman Kuvera &c : Durgá, Sashthi, Sarasvati, Lakshmi, Sitalà, Manasà &c. Rama, Lakshmana, Hanuman, Krishna, Balarama.

Besides, large trees, great rivers, rocks &c. are visible types of worship.

(vii) Heaven and Hell :—The good and pious souls go to heaven and the wicked ones go to hell. Salvation —that final absorption in the Universal Soul by pious thoughts—is for the wise.

(viii) Pilgrimage, organised on a very large scale.

(ix) Pompous Melas, Pujas, processions, decorations ; offerings of flowers, fruits, perfumes. rice, sandal-juice, incense &c.

(x) Temples, priests, religious endowments in lands and money, rules of purity, caste-rules, vows, fastings form important parts of Modern Hinduism.

With the rise of the Rajputs, temples multiplied. Indian towns are now crowded with temples on which the nation's wealth and energies are lavishly spent. Poetry, arts, architecture, sculpture, music have lent their aids. These have, at the same time, produced their evil effects. Worship has been transferred from the domestic hearth to temples ; the *twice-born* now seldom worship themselves at home ; priests do their pujas. Priests have become idle and ignorant : a gradual blind veneration of images has come upon the people. Superstition has spread her web and ensnared the healthy and strong brain-power of the nation.

(xi) Sacrifices : Hindu Rajas and wealthy men still perform some sacrifices. Sacrifiice to the fire in some minor yajnas, is still in vogue.

Hindus lived in five sects, viz, Saivas, Saktas, Sauras, Ganapatyas and Vaishnavas.

Brahma was little worshipped. "The worship of Siva and Vishnu is very ancient in India" (Megasthenes). Alexander and his men found Sivism and the Pasupatas. Chandragupta and Asoka were Sivites at first. It is said that Panini obtained his great brain-power by worshipping Siva. Arjuna had obtained great military skill by worshipping this great god. He is now chiefly sought for *wisdom*. Everywhere in India, his *linga* (Symbol of phallic energy) and not his image, is worshipped. Sankara (788—820 A. D.) popularised the worship of Siva throughout India.

A worshipper of Siva is a Saiva or Sivite. A worshipper of *Sakti* (lit. goddess of Power) in the form of Durga, Kali or any of Siva's consorts, is a *Sákta*. One who worships the Sun-God is a *Sáura*. The sun-temple of Mooltan was noticed even by Alberuni (1030 A. D.). As the giver of health, the sun is worshipped by the Hindus to this day. The Sauras as a special seet, lived in the Panjab and Western India. The *Ganapatyas* were worshippers of Ganesa. This sect is now probably rare. Ganesa is the giver of all good. His red figure with an elephant's head is to be met with every where in India at the entrance. He is worshipped first of all. For he destroys all harms and evils, and confers all blessings. The Vaishnavas worship Vishnu. Ancient

Vaishnavism is long gone. Ramanuja and his disciple Rámànanda preached a new Vaishnavism in which they asked their adherents to worship Rama as earthly Vishnu. (Soon another school preached a new tenet. Madhvàcharyya, Chaitanya and Ballabhahcaryya preached Vaishnavism in which Krishna was worshipped sa Vishnu. Formerly, Puri had the temple of *Purushothama*, a name of Vishnu. Then Buddhism prevailed. The present temple of Jagannath (Lord of the World), a form of Krishna, was established in the 12th ceutury A. D.

In this Age, Hinduism had to face many new faiths. It has not only saved itself, but has successfully with stood all foreign influences, nay even converted many foreigners. The Agni-kula heroes were Hinduised Persians; some of the Indo-Greeks, Indo-Scyteians, Indo-Parthians, Kadphises monarchs, Kushans, Hoonas, &c.—were Hinduised. The powerful Gurjjars were Hinduised Hunas. The Ràjputs of all ranks were devoted champions of Hinduism. The Sungas, the Kanvas, Vikramaditya, the Guptas, Kumarila, Sankara and the Rajputs made Hinduism supreme. Buddhism melted for ever.

Christianity rose in the Deccan and made some progress. Ramanuja and Ramananda set up Neo-Vaishnavism, a *religion of redemption*, and saved the lower classes from Christianity. From the 14th century A. D., lower class Hindus began to embrace Islamism in large number. The later Hindu Reformers stood against it and saved the people.

(c) Dr. Wilson found 11 classes of Saivas, 4 classes of Saktas, 19 classes of Vaishnavas, besides other miscellaneous sects.

Tàntric Vedantism after 1000 A. D.,—"Hinduism, in its essentials is one of the most rational of religions. No country has placed greater reliance on reason than India has done. Indian thought touches the root of things. Here man is a little Brahma Spheroid *i, e.* microcosm. Man as spirit is God. Man as mind and body, is the power of God. Man is this God and his Power. As God's Power, man and the Universe are real. The world is real, though it changes and does not last for ever. The world is the experience of Siva in the form of all beings and His experience is never unreal. Siva and Jiva are one. So, give no needless pain to the body Leave not the world Leave ill thoughts, ill-doing. All beings are the kindred expressions of the one Mother-Self. Man is his own master. Never be virtuous beyond thy nature. Worship Dharma (virtue), Devata (gods) and Go-Màtà (Cow). There is no religion higher than truth. Truth will conquer."

Sir John Woodroffe.

(ii) Buddhism.—We have already said that Buddha was a Hindu Reformer and his religion was a form of reformed Hinduism. So, the Hindus regarded him as an incarnation of Vishnu. Buddhists gradually made Buddhism different from Hinduism. Before Asoka, there had been two sects of the Buddhists. So, Asoka resolved to revive Old Buddhism. About 300 B. C.

the Brahmins had started the practical worship of the Vedic Trinity in the shape of image-worship. To popularise religion, Asoka used to bring out a procession referred to in the Rupnath Hill Edict, displaying various images. The popular religion of Asoka aimed not so much at *Nirvana*, as at *Heaven*. That included, besides the eight-fold path of ethical conduct, certain rites also.

The worship of gods formed a chief part of the rites established by Asoka. Asoka made the image-worship general throughout India. Patanjali (150 B. C.) also hints at it. Asoka's title "*Beloved of Gods*, shows this. "The Gods that were not so long worshiped in Jambu Dwipa (India) are now being worshipped by the people." (J. R. A. S. 1911 ; 1912 ; 1913.) Buddha preached his creed by sweet sermons, by fables and parables &c. Asoka preached the same by inscriptions on rocks, pillars, plates ; by preachers, ministers, missionaries ; and finally by personal renunciation. It is often alleged that Buddhism was triumphant under Asoka. We cannot accept the view without grave doubt.

Neo-Buddhism :—In spite of the best efforts of Asoka, Buddhism was not largely followed by the Indians. The very abstract nature of the religion itself and Hindu rivalry made it rather a failure. Erelong, another great champion rose to make it successful. He was the great scholar Nágàrjuna of the 2nd century A. D. The Andhras were probably his first patrons. He showed a new way to all for salvation which he called *Maha-yana i. e.* Excellent Way to Nirvana. Asoka's school was called *Hinàyana i. e.* Inferior Way.

"The Mahayana School was largely of foreign origin; its development was the result of the complex interaction of Indian, Zoroastrian, Christian, Gnostic and Hellenic elements. In this Neo-Buddhism, Buddha became a god, with his ears open to the prayer of the faithful and served by a hier-archy of Bodhi-Sattvas and other beings acting as mediators between him and sinful men. This deified Buddha was worshipped through out Kanishka's vast empire. But Kanishka, even after his conversion, worshipped both the old and the new gods like Harshavatdhana bowing before Siva and Buddha."

Causes of the Decline and Fall of Buddhism in India :—(a) Its abstractness and morbid views of life. (b) Rivalry of the Hindus. (c) Want of State-patronage. (d) Want of self-less learned monks. (e) Its later gross idolatry and Tantric superstitions. (f) Fiery preachings of Kumarila, Sankara and their disciples. (g) Its early neglect of Sanskrit.

Hinduism, Jainism and Buddhism are the three chief religions of India. The last two never throve much; because they have few rites. A religion cannot stand without rites. A paddy grain sprouts up in the ground, but not a rice-gain, void of husk. Yet, rice is the essence of a paddy-grain. A mere set of morals makes no religion. Jainism is a cross between the other two. Buddhism of Nepal was philosophical and scientific.

In ancient times, men were not hired to preach Hinduism Those who did, were actuated by love and

duty. Nor did nor does it try to thrust itself upon unwilling people or make their miseries or worldly ambitions its opportunity."

(iii) *Jainism* :—It progressed in the 6th or 7th century A. D., became conspicuous in the 8th or 9th and highly prosperous in the 11th; but declined after the 12th. Its principal seats are South India, Gujrat and West of Hindustan. It was never successful in the provinces on the Ganges. Dr. Buchanon speaks of several persecutions by the Brahmins in the South of India at least. (Vol. I. P. 81.) Jains are still numerous—over 5 millions—especially in Gujrat, Rajputana and Canara. They are generally rich and mercantile; many are bankers and possess a large portion of the commercial wealth of India.

They have 64 Indras and 22 Devis. They give no preference to the greater gods of the Hindus. No doubt, they deny the scriptural character of the Vedas, yet they allow them great authority in all points agreeing with their religion. Their objections are to bloody sacrifices and loss of life which burnt offerings cause. They admit the whole of the Hindu gods, worship some of them, but consider them inferior to their saints. They have no veneration for relics, no monastic order: their priests, called Yatis, are of all castes. They wear very large loose white mantles: have heads bare, hair and beard clipped: carry a black rod and a brush for sweeping away animals; live on alms; never bathe. According to the Digamvara sect, women are not fit for salvation and the Sudras cannot worship the Saints.

Jain temples are generally very large and handsome ; often flat-roofed, with courts and colonnades ; occasionally like Hindu temples ; sometimes circular and surrounded by colossal statues of the Tirthankaras. The walls are painted with legends, mixed with those of the Hindus. Besides images, they have marble altars with figures of saints in relief : impressions of foot-steps of saints in relief and those of holy men.

The finest specimens of Jain temples of the Hindu form are the noble remains on Mt. Abu. Jain Caves of Ellora, Nasik and other places are noticeable. A magnificent one lies near Ahmedabad.

Jains have a vast learning like the Brahmins, but usually very wild in chronology and geography. Their sacred language is Pali or Magadhi.

The two—Jainism and Buddhism, rose out of Brahminism which is natural. Hinduism rose, from the worship of the powers of Nature to Theism and declined into Scepticism with the learned and manworship with the vulgar.

Buddhism was somewhat triumphant in India and Ceylon under Asoka 3rd. century B.C.). It went to Tibbet and Tartary early ; to China in 65 A.D. where it was fully established about 310 A. D. Progress of its decline in India was noticed by Fa-Hian in the 5th century A. D. He found it flourishing in lands between China and India, declining in the Panjab languishing in the last stage in the Gangetic Valley. Kapilavastu was ruined and deserted. Buddhism was not yet in Java. It was driven out of India by Kumarila and Sankara ; but it

was yet supreme in Hindustan in the 8th, prevailing at Benares till 11th and in the north of Gujrat till 12th (Mr. Erskine, Bombay Transc. Vol. III. P. 533 with Major Kennedy's note).

It is no more in the plains of India. It is still established in Ceylon, Chittagong, Burma, Tibbet, Siam, countries between India and China, Russian Tartary, China, Corea, Japan &c, and is followed by over half the mankind."

Elphinstone.

(iv) *Christianity* :—The apostles of Christ spread his religion and morality in every land. It is likely that they came also to India so well-known in Palestine. St. Thomas is indeed mentioned in connection with India, by the apocryphal "*Acts of Apostles*" written towards the close of the 2nd century A. D. *Origen*, however states (3rd century A. D.) that "Thomas received Parthia as his alloted portion." The Syrian text of the *Acts of St. Thomas* first mentions the connection of St. Thomas with Gondopharnes" or Gondophares, Skr. Gandharvesa *i. e.* lord of Gandhar. Gandophares was an Indo-parthian Prince of Lower Kabul. A Christian mission under St. Thomas really visited the Indo-Parthians of the north-western frontier during Gondophares's reign. The usual Catholic tradition is that St. Thomas converted King Gondophares about 21 A. D. and then praeched in Southern India on the Malabar and Coromandel Coasts, founded several churches and at last died a martyr's death at Maliapur near Madras about 68 A. D.

"The coins of Gondophares are common in Kabul and Kandahar and in the Western and Southern Panjab"—Cunningham quoted by Rae in his *Syrian Chureh in India* P. 53. The coins and inscription of Gandophares, found at Takht-i-Bahai, North East of Peshawar, confirm the date and conversion of this monarch.

As regards the mission and evangelization of Southern India by St. Thomas, opinions vary. Bishop Medlycott has tried to prove it. The Rev. G. Milne Rae brushes it away, saying that "Southern India received Christianity not from any of the ancient seats of the Church, but from the Nestorian Patriarchate on the banks of the Tigris." Mr. Kennedy has shewn reason for believing that the Mailapur story was *invented* in the 6th century A. D. Mr. V. A. Smith regards it as purely mythical: "The historical church of the South is of Nestorian origin, dating from either the 5th or the 6th century A. D."

We think that the first planting of Christianity on the Indian soil did happen in the 1st century A. D. and that it was an established religion in Southern India about the 2nd century A. D. We have proofs of it :—

(a) Malliapur or Mailapur near Madràs, was our ancient Hindu town called *Mahila-ropya,* Ptolemy's *Mahilarpha* (140—150 A. D.). Early in the 2nd century A. D., a powerful Hindu king named Amara-sakti ruled there. He had three wild Princes. Nobody could make them learn. The renowned Pandit Vishnu Sarma—the Indian Froebel, however, made them

proficient in various sciences [See Preface to the *Pancha-Tantra*]. This learned Brahmin of 80, in his reputed *Beasts' Tales* often railed at the Buddhist monks, Jain ascetics (Kshapanakas) and even unlettered begging Brahmins. In one tale, he makes a jackal say, "Oh how shall I touch this fleshy string with my teeth on this Bhattaraka-bara *i. e.* Sunday?" *Bhattaraka* or Dominica, was a Latin word for Sunday. Like *Dinara* from *Denarius* (a coin), it was coined from Latin. Eating or touching of fish or flesh on Sunday was not prohibited in Ancient India. Hence it is plain that Vishnu Sarma here sarcastically alluded to the earliest Christians of Malliapur, who observed Sunday, refrained from meat and drink and work; probably fasted and read Bible and said warm prayers in the churches.

(b) Other Missionary efforts.—Eusebios, Bishop of Cæsarca, born 264 A. D. [*Ecclesiatical History* V. 10.—Mc'Crindle.] tells us that Pantainos of Alexandria, being very eager to preach the Gospel of Christ to the Eastern nations, set sail for India towards the close of the 2nd century A. D.

In Malabar he found a missionary named St. Bartho lomew who had already come there and preached the Hebrew Gospel of Mathew, a copy of which was shown to Pantainos.

In the 6th century A. D. *Kalyan* was a great seat of Christian mission. Cosmas Iudiko-pleustes *i. e.* the Indian Navigator, (d. 565 A. D.) found in both Ceylon and Southern India many Christian Churches established by missionaries from Persia. These were certainly

offshoots of the Nestorian Church, settled in Persia.

Pilgrims occasionally came to the shrines of both St. Thomas and St. Bartholomew. Alfred the Great of England is said to have sent there in discharge of a vow, an ambassador named Sighelm, with some presents in 883 A. D. The English envoy took back from India many bright gems and aromatic juices. Some of these Indian presents might be seen even as late as the time of William Malmesbury. [Chronicle of the Kings of England. II. iv.)

Prof. Max Müller and several other scholars have clearly shewn that Buddha himself figured as a Christian saint named Josaphat who is said to have been an Indian Prince converted to Christianity by Barlaam. The story of Josaphat and Barlaam was first written in Greek by St. John of Damascus in the 8th century A. D. It was done into Arabic and then into Latin and afterwards made popular in Europe in Troubadour poetry. In it, Josaphat = Bodhisattva, and Theudas the magician, employed to seduce the royal convert, was Devadatta, the enemy of Buddha. [Max Müller's Chips from a German Workshop. IV. Ed. 1875, PP. 177-189.)

Missionary activity of the Christians, however, began in India after the arrival of the Portuguese in the 16th century A. D.

Buddhism and Christianity.—The Historians' History of the World, Vol. II. P. 170. says that "the tenets of Christ were all of eastern origin."

A like view is held by many others. So, we show their points of likeness :—

(i) The moral precepts and teachings of both are the same. Immediate relationship existed between India and Greece before Christ, in scientific, religious and literary ideas. Buddhist ideas and precepts penetrated into the Greek world before Christ [Vide Asoka's Girnar Inscription].

The Therapeuts in Eypt and the Essenes in Palestine were Buddhist sects. (Dean Mansel).

"Budhism in Syria was a preparation, a fore-runner of Christianity"—Prof. Mahaffy.

Bunsen, Seydel and Lillie say that Christianity has sprung directly from Buddhism.

(ii) Christian legends, tales, traditions, forms, institutions, moral precepts are largely based on Buddhism.

(iii) A divine annunciation to the parents of both before birth.

(iv) Both were miraculously born. A star *Pushya* presided at the birth of both. Asita is the Simeon of the Buddhist story. Auspicious omens were seen at the birth of both.

(v) Temptation of both.

(vi) Both had 12 disciples, same missionary spirit. Both gave the sublime precepts : the very phraseology of both was the same.

The utterances of Buddha in the Dhammapada were current as household words among the Essenes. The young preacher Jesus went to John from whom he

iearnt most of the precepts and teachings of the Essenes.

(vii) Trinity of both : Father, the Son and the Holy Ghost. Buddha. Dharma and Sangha.

(viii) Both performed miracles. Both had used parables.

(ix) Gautama adopted the Hindu theory of Metamscychosis. Jewish "*Gilgal*" is the same and universally believed hy the Jews. The doctrine of Resurrection is the same as Hindu Transmigration of souls.

Note :—The ancient nations thought much in the same way.

(x) Monastic forms, rites and ceremonies are alike (Even Dr. Rhys Davids admits them.

(xi) Architectural similarity. (Dr. Fergusson).

(xii) "The crozier, the mitre, dalmatic, the cope or pluvial, service with a double choir, psalmody, exorcisms, the cehser swinging on five chains, benediction with the right hand on the head of the faithful, the chaplet, sacerdotal, celebacy, lenten, retirement from the world, the worship of saints, fasts, processions, litanies, holy water, confessions, tonsure, relic-worship, the use of flowers, lights and images before shrines and altars the sign of the cross, the Trinity in Unity, the worship of the Queen of heaven, the use of religious books in language un-known to the mass, the aureole or nimbus, the crown of saints, wings to angels, penance, flagellations, the flabellum or fan, popes, cardinals, bishops, abbots, presbyters, deacons, amulets, medicines, illuminated missals, baptism, the mass, requiems :— These are the poits of likeness.

Abbe Huc; A. Lillie; Balfour; Thomson.

Some hold that John the Baptist was an Essene himself. Pliny in his *Natural History* V. 17. describes the Essenes of Palestine. They spread the tenets of Buddha to the pious and thoughtful Jews. Christ learnt from John and other sources, the tenets of Buddha.

Some say that Early Christianity was Essenism *i. e.* Buddhism as it prevailed in Palestine.

Mr. R. C. Dutt says that Christianity in doctrine, is not indebted to Buddhism. Christ adopted the national Monotheistic faith of the Jews, as Gautama had adopted the Hindu doctrine of *Karma*, transmigration, final Beatitude. The ethical and moral elements of Christ were certainly Buddhistic.

Before Christianity, Mithra Puja was current in Europe. Europe had the worship of Mithra from Persia and Persia had it from India.

Hinduism and Christianity.—Similarity between these two also, is no less striking. Both turn on *Bhakti* (faith) as the means of salvation. "*Action, wisdom* and *faith* are the 3 steps to salvation" say the Vedas.

The Brahmana works deal with actions *i. e.* rites, ceremonies, sacrifices that prepare, purify and ennoble mind. The Upanishads treat of pure wisdom. Sandilya's *Bhakti Sutra* treats of *faith.* Some scholars hold that Rámánuja, the philosopher reformer of the South, adopted the Christian doctrine of Faith from the early Christians of Southern India and introduced it into his Neo-Vaishnavism. Hindus knew *Bhakti* (faith) long long before Christ. (Vide also Dr. Grierson's view on

Bhakti in the Imperial Gaz, of India). Dr. B. N. Seal also holds that Hindus took *Bhakti* from the Christians of Southern India. We think that the success of the first Christian Missions in Southern India had emulated Ramanuja, Ramananda, Madhvacharya, Chaitanya and others to turn to the same Faith, as a counter-action against Christian conversions.

Krishna (often called Krishta), the expounder of *Bhakti* in the Gita &c., and Christ appear much alike in their life, teachings &c. It was predicted that Krishna was to be the founder of a kingdom of righteous principles : Christ was to be the founder of a religious kingdom. Like predictions occur in the Vedas and the Old Testament. Kansa is the Herod of the Hindus. Krishna is cowherd ; Christ is shepherd. Both make their sudden appearance before the public. Many accept them : both preach religion and lofty morality. Many enemies rose to both. Krishna's theory of *Yajna* is Christ's Self-sacrifice. High antiquity appears from the Chhandogya Upanishad, Panini's Grammar, &c. Both Hinduism and Christianity have Trinity, Transmigration of souls &c., in common. The Jews had not the custom of eating the consecrated wafer or Eucharist, which the Christians adopted from the Persians who used to have *Havih-Sesha* (eucharist) after the Mithra Puja. This is our Vedic *'ida' i. e.* consecrated *purodasa*, bread made from powdered rice or barley. It is still current in India.

Prof. E. B. Cowell has shewn how the Upanishadic Monotheism early spread to different parts of the world.

There were Hindu colonies, in Syria, Palestine and other parts of Western Asia. Hence it seems probable that Christ was indebted to both Hindus and Buddhists for his tenets.

(v) *Muhammadanism.*—The Arabs, composed of independent tribes, were naturally trained to extremes of fatigue and privation; were familiar with the dangers of trying forms; were laborious and abstemious; had keen eye, slender body, determined countenance, grave demeanour and martial energy.

Muhammad born in 570 A. D. belonged to a tribe of Koreish, a priestly class of Mecca. Poor in youlh, he accompanied his uncle's camels in a long trading journey. A rich marriage early raised him to independence.

Most of the Arabs of his time were sunk in idolatry, worship of stars and low morals. Some Jewish and Christian tribes then lived at Mecca. Hindus, Jains and Buddhists also then lived in Mecca and other cities of Arabia. Higher notions of faith and practice were introduced there. The Arab idolaters knew Supreme Being and their other gods were subordinate. Yet, the influence of Monotheism was limited.

Muhammad often contemplated in Mount Hira. A cousin of his wife's, skilled in Jewish learning, did into Arabic the Hebrew Scriptures. Perhaps from that, Muhammad derived his idea of the unity of God. After intense meditations, he felt within that he was commissioned by God to restore pure belief and worship. Muhammad was now aged 40. After 3 or 4 years, he

publicly announced his mission. For next 10 years, he endured every species of insult and persecution. Toleration was ever unknown to the world outside India. Gradual progress of his religion and the death of his uncle Abu Taleb, induced the rulers of Mecca to aim at his life. So, he fled to Medina (622 A. D.), resolved to repel force by force. Here throwing off his former mildness, he now grew bold and vigorous as a leader.

He was at first perfectly sincere in preaching. Before flight to Medina, he disclaimed force as a means of conversion. He now declared that he was authorised to have recourse to arms in self-defence and that he was commanded by Heaven to use arms for the conversion or extermination of all unbelievers.

This new spirit was quite agreeable to the Arabs. He had only 9 followers on his first military expedition, yet before his death (632 A D.) he had brought all Arabia under his obedience. Soon he began the attack on the dominions of the Roman Emperor.

The causes of his popularity were (i) A warlike spirit. (ii) He was a reformer and conqueror. (iii) His religion was founded on the sublime theology of the Old Testament. (iv) Pure Morality as compared with the contemporary practices of the Arabs. (v) His Law also prohibited retaliation

Muhammad as Reformer and Conqueror.—Conversion of the Arabs was perhaps sincere and general. "To conquer in the cause of God or to die in asserting his unity and greatness"—was the longing wish of every

Mussalman. Love of power, spoil, the thirst of glory and even the hopes of Paradise only increased their absorbing passion.

(i) *Arab Conquests.*—The Roman Empire was broken and dismembered. Christianity was degraded by corruptions and weakened by sectarian feuds. Muhammad first attacked Syria. In 638 A. D., his successors subdued Syria and Egypt. Roman Africa was conquered in 647-709 A. D. and Spain in 713 A. D. Before 732 A. D., the Muhammadans had pushed their conquests in the heart of France where however, they were defeated by Charles Martel in 732 A. D. between Poitiers and Tours. This saved Europe.

The second Tartar invasion of Europe:—The Mongols were defeated by the Hungarians left there in the 5th century A. D. Ottoman Turks captured the whole Byzantine Empire. Europe struggled hard against Asia for ten centuries. This hardening process made the Europeans great. The Arabs gave to Europe their great learning and culture. From 1500 A. D. the relation of East and West was reversed.

(ii) *Persia.*—The proud Persian monarch tore the letter of Muhammad for submission, to pieces. Persia was first invaded in 632 A. D. Her force was broken in the great battle of Cadesia in 636 A. D. Battle of Jallalla was fought in 637 A. D. After the Battle of Nehawend (642 A. D.), the Persian Government was entirely destroyed and her king fled to the Oxus. In 644 A. D., when the 2nd Caliph Omar died, the whole of Persia was annexed to the Arab Empire. In 650 A.D.,

the Persians revolted against the Arab Government. The exiled king tried his fortune once more ; but his attempt failed and he was cut off near the Oxus. The northern frontier of the Arabs now advanced to the Oxus, including Bulkh, and all the country north of the Hindukush. The conversion of Persia was as complete as its conquest.

(iii) *Afghanistan.*—At the time of the Moslem invasion, Mukran was peopled by the Beloches, and the mountains of Sulaiman and Ghor, by the Afghans. Ghor eastward to the Indus, was peopled by the Indians, and the upper country by the Persians. An Arab force from Merv first penetrated into Cabul in 664 A. D , and made converts of 12,000 persons. [Brigg's Ferishta. Vol. I. P 4] The Prince of Cabul revolted ; so there was a fresh invasion in 682 A. D. (Do. P. 5). The Prince was made tributary, if not subject. On this occasion, the Arabs were drawn into a defile, defeated and made captive. However, they were ransomed. The Arab governor of Sistan soon amply revenged the disgrace. A greater part of Afghanistan was subdued by Abdur Rahman, governor of Khorasan. Hajjaj, Governor of Basra was much displeased at these proceedings. So, Abdur raised the standard of rebellion, took Basra, occupied Cufa (capital) and threatened even Damascus, the residence of the Caliph. Struggle went on for 6 years, helped by the Prince of Cabul. Abdur was finally driven to a voluntary death. The Afghans or a part of them may have been converted early, but were *conquered* only in the time of Sultan Mahmud. West

Afghanistan was early reduced by the Arabs. The Afghans were fire-worshippers.

The example of Persia spread Islam among powerful nations such as Tartars, Chinese, Malaya, Asiatic Islands—independent of their arms.

(iv) *India.*—(a) The earliest Arab descents on the Bombay Coast and Sindh by sea, under Omar, were probably piratical expeditions to carry off Indian women whose beauty was much esteemed in Arabia. (Pottinger. P. 388).

Several detachments sent through the South of Mukran failed from the desert character of the country.

In 664 A. D., at the time of their first expedition to Cabul, Mohalib with an army, penetrated to Multan and brought back many prisoners from there. Probably he meant to explore the intermediate country and that his report was not encouraging.

(b) Second Arab Invasion of India (711 A. D).—An Arab ship, being seized and looted by pirates at Dewal, a sea-port near modern Karachi, Raja Dahir was called on for restitution. He declined compliance saying that Dewal was not subject to his authority. The Mussalmans not admitting his excuse, sent 1000 foot and 300 horse to enforce the demand. The detachment perished like its predecessors. Hajjaj, the Governor of Basra, then prepared a regular army of 6,000 men at Shiraz and made his nephew Muhammad ibn Qasim, aged only 20, its commander. Provided with catapaults and other engines of seige, he conducted the army safely to the walls of Dewal.

Dahir Despati was lord of a pretty large kingdom extending probably from Canouj to the mounts of Kalabagh, and from the mouths of the Indus to Cabul and Kandahar, (Brigg's Ferishta. Vol. IV. P. 401 ; Capt. M'Murdo, J. R. A. S. No. 1 P. 36 ; Pottinger. P. 386 ; Capt. Barnes. Vol. III. P. 76). This Brahmin Dynasty was established in Sindh and Mooltan by his uncle named Kachchha about 632 A. D. (Sir H. Elliot's "Arabs in Sindh.") His capital was Alor (near Bakkar), Skr. *Visalapura*, a town of very high antiquity. Qasim took temple after temple, place after place almost unopposed, till he came near Alor.

Dahir met him with an army 50,000 strong. Hindu attack was very terrible no doubt ; but fortune favoured the Moslems. The raja's elephant being suddenly struck by a fire-ball, left the field with the master. The army without Dahir, fell out of ranks. The Raja came back on a horse, rallied the soldiers and fought hard ; but the day was lost. He fell fighting bravely in the midst of the Arabian cavalry.

Dahir's Prince first fled to Brahmanabad and thence to Chitor. His heroic queen collected the army, gallantly defended the city, and held out long ; but provisions failed ; yet she was firm in resolve not to surrender. The example of this widowed Brahmin queen is unique in Hindu History. The Rajputs remained devoted to her to the last. The women and children were first sacrificed in flames. The men bathed, performed ceremonies, took leave of each other and of the world. The gates were then thrown open. The Rajputs rushed

out sword in hand, fought hard and perished to a man.

The city was carried by an assault. All the men in arms were put to death and their families were reduced to bondage. (Brigg's Ferishta. Vol. IV. P. 409. Tod's Rajasthan. Vol. I. P. 327.)

One more desperate stand was made by the Hindus at Ashcandra. (Pottinger. P. 390; M' Murdo. J. R. A. S. No 1. P. 31.)

Mooltan next fell without resistance. Moslem success was unopposed. Every part of Dahir's State was occupied.

Here I beg to draw my readers' attention to Kashmir the so called "*Paradise on Earth*." When Puru fought with Alexander, Kashmir stood aloof. Even the promised contingent arrived too late. When Dahir fought with Qasim, Kashmir had an extraordinary hero in the person of Lalitaditya who thought it wiser and more glorious to fight his own Hindu brothers of the plains than the Arabs—the common enemy of India! Again, Kashmir is the only land in India, where a bulk of the people have become Muhammadans! Kashmir is now practically a Muhammadan state under a Hindu ruler.

A mixture of ferocity and moderation marked the early conquests of the Arab. When a Moslem army approached a city, they would call upon the citizens either to become Mussalmans or subjects by paying tributes. In case of refusal, the city was attacked and conquered; all the fighting men killed and their families sold for slaves. The merchants, artisans and other

people were not molested in any way. The *subjects* were allowed all former privilege and free exercise of religion. A *subject* king was allowed to retain his state.

A fine instance of Arab toleration is on record: Failing to decide what to do with the conquered people, temples, lands &c, of India, Qasim referred the point to Arabia and received the following answer :—"As the people of the towns in question have paid tribute, they are entitled to all the privileges of subjects. They should be allowed to rebuild their temples and perform their rites; temples, lands and money of the Brahmins should be restored; and 3 p. c. on the revenue which was allowed to them by the Hindu Government shall be continued by the Mussalmans."

Qasim was prudent and conciliating. He induced several of the Hindu rajas to join him in the war. He appointed Dahir's Prime Minister to the same office under him, as he would be best qualified to protect old rites and to maintain established institutions.

[*Tarikh-i-Hind O Sindh.*]

The Moslem writers assert that Qasim now thought of conquering India. Dahir's eldest son had fled to Chitor. Qasim attacked Mewar with 8000 soldiers augmented by Hindu soldiers recruited in Sindh; but he was repulsed and chased by the General Bappa Rao (Mahendra ditya) about 714 A. D. (Tarikh &c.) He even planned a march to Kanouj. Amidst his projects, a sudden reverse befell him. Two Princesses of Raja Dahir, among other female captives were sent to Walid the 6th Caliph who placed them in the harem. When

the eldest princess was brought to the Caliph, she wept a flood of tears ; she said that she had been already dishonoured by Qasim, while in Sindh.

Being moved, the Caliph sent orders that Qasim should be sent to Damascus, "sewed up in raw hide." Qasim was taken so. The Princess overjoyed, said that Qasim was innocent, but that she had now revenged the death of her father and the ruin of her family. (Brigg's Ferishta. Vol. IV. P. 410 ; Ayin Akbari. Vol. II. P 119 ; Pottinger's Travels. P. 389).

Death of Qasim occured in 714 A. D. A. H. 96. Advance of Moslem arms ceased with the death of Qasim whose conquests were made over to his successor Tamim. The Caliphs continued to send Governors to Sindh and to receive nominal submission. Caliph Mu'tamad gave Yakub ibn Laith the government of Sindh, Balkh, Tukaristan, Sejestan, Kirman. Sindh was divided into Multan and Mansura : both attained a high degree of power and prosperity. Mansura was Sea to Alor. Ibn Haukal states that even in the neighbouring States, the Mussalmans were allowed peculiar privileges as the having mosques and living under their own laws &c. The Karmathian heretics appear to have spread in Sindh in the 4th century A. D. and to have upset the local governments in both States. Mahmud drove them from Multan and Mansura also. [Sir Henry Elliot's "*Arabs in Sindh.*"]

Sir H. Elliot, in Appendix iii, shows that the Arabs were compelled to leave the internal administration especially the finances, in the hands of the natives. The

first conquerors received large tracts of lands free of tax but on military service ; but the bulk of territory were held by the natives on heavy land-tax. There were many half independent Native Chiefs. Land-tax and Jijia were the chief sources of revenue. The annual revenue of Sindh and Multan is said to have been 11,500,000 dirrhums = £270,000 and 150 lbs (pounds) of aloe wood. The courts of law were purely Muhammadan and the Qoran the only law allowed. [Vide Prof. Dowson's Edition of Sir H. Elliot's Papers, in his "History of India As Told By Its own historian." Vol. I.]

The Arabs easily conquered and converted Persia ; and why not India, though the latter afforded greater temptations by its proverbial riches and the inoffensive character of its people and although they were in Sindh and Multan ?

Ans. (a) In Persia, the priests (the Magis) were a most despised class. (b) Religion and government were not combined. (c) The Parsee religion itself had nothing inspiring and encouraging : to the Parsees, the new Arab religion of one God, the most powerful and the most merciful", was like a triumph of the good principle. (d) The overthrow of one king alone was enough for the complete conversion and conquest of Persia.

In India, on the other hand, (a) there was a very powerful priesthood highly revered by the people. Religion and government were inseparably connected ; religion is interwoven with the laws and manners of the people exercising great influence on their thoughts.

(b) A horror ot change gave all a passive courage.

(c) The Division of the Hindus. Defeat of one raja was not conclusive. An invader had to fight hard for every inch of ground.

(d) Other discouraging circumstances. Hence is the slow progress of Muhammadan religion in India.

(e) Change of the spirit of the Arab Government. Their Chiefs were now political sovereigns but not ardent missionaries. From rude soldiers they have now become magnificent and luxurious Princes. Omar burnt the Library at Alexandria, while Al Mamun translated the Greek philosophers.

The place of Arabia in the History of the World is not mean : She oan rightly boast of her superior position, sea-faring spirit, skilled navigation, early foreign trade, Muhammadanism, a vast empire, Harun-Ar-Rashid and spread of learning and culture.

The Muhammadan rulers of India began to settle in the country from the middle of the 14th century A. D. They sought converts and gradually made many from the low-caste Hindus. Muhammadans, some 80 millions, form about ¼ of the entire population of India. In East Bengal and Kashmir, Mussalmans are double of the Hindus. In Bengal, Mussalmans in general follow the Hindu manners. but in Hindostan Proper, Hindus still follow the Muhammadan manners &c.

III. *Philosophy.*—In India, we have now altogether 19 different schools of philosophy, both orthodox and heterodox. But the great Jain scholar Hemchandra calls the following six schools *Tarkikas i. e.* sceptical :—the

Non-Absolutist Jains, the Absolutist Buddhists, the Hindu Schools of Logic, Sankhya and Atom; the Atheistic Sects, Sects of Vrihashpati and Charvaka and the Materialists. Hemchandra belonged to the 13th century A. D. So, it is probable that the Hindu Schools were made orthodox much later. Sankara is the root of modern culture. It is said that he added a chapter viz the *Máyá-Báda i. e.* the theory of Ignorance or Illusion to the original Vedanta. Probably he gave publicity to it.

As Indian philosophy turns more or less on *soul,* its nature and destiny, we give the different views on it. Some regard *son* as soul. The Chàrvàkas regard the *gross body* as soul. Another sect of the Atheists looks upon the *Senses* as soul. Other Atheists regard *life* as soul. Another class regard *mind* as soul. The Buddhist regard *Intellect* as soul. The Prabhakaras regard *Ignorance* as soul. Bhatta regards *Pure Consciousness* as soul. Other Buddhists (Later School) regard *Sunya* (Void) as soul. The original work of Kapila is lost. Some say that the *Tattva-Samasa* is now the oldest; some again make *Sankhya Sutra* the oldest. Its Commentary entitled the *Sankhya Pravachana* by Bijnana Bhikshu, annotated by Aniruddha, is now taught in the Schools and Colleges. Next comes Iswara Krishna who wrote his *Sánkhya Káriká* before 5th century A. D. It was done into Chinese about 550 A. D. Garudapada annotated it about 700 A.D. Váchaspati Misra wrote his *Sankhya-tattva-kaumudi* in the 12th century A. D. Some say that modern *Sankhya Sutra* is based on that.

The commentaries of Vyasa and Bhoja (11th century A. D.) are most famous on Pâtanjala School. Mandana Misra of Mithila wrote his *Lilávati* on Logic (9th century A. D.). Udayana of Mithila wrote his *Kusumanjali* on Logic about 1200 A. D. Bengal gives preference to the study of Logic. Here, the New School of Logic is much current. On the Atomic School, we have Prasastapáda's *Padártha-dharma-Sangraha* and Sankara Misra's *Vaisesikà Sutropaskára* most famous. Savara Swami was the Commentator of Jaimini's *Karma-Mimansá Sutra*. Kumarila (8th century A. D.) wrote a commentary on it in his *Tantra-Sâra-Vartika*.

Sankara (788—820 A. D.) popularised Vedanta in India. He was a Non-Dualist, while Ramanuja, Madhavacharya and others are Dualísts. Sankara denies all existence except God : The Supreme Being and all beings are one and the same. Ramanuja and others admit the reality of all beings and regard them as derived from God.

Sadànanda Yogindra wrote his *Vedantasara* about 900 A. D. The Vedanta is now the chief religion and philosophy in India. It is much appreciated in Europe and America also.

Isvara-krishna's *Sánkhya-Karika* has been done into Latin by Lassen ; into German by Windischmann and Lorinser; into French by Pauthier and St. Hillaire ; into English by Colebrooke, Max Miiller, M. Williams, and Davies.

South Indians now rule the religious and philosophical thoughts of all India. Even Chaitanya of Bengal was a disciple of the South.

IV. *Literature.*—A. *Sacred*: (i) Sanhitas or Lew-Books.—They form the back-bone of Hindu society. Culture of philosophy gradually made the learned sceptical. True wisdom vanished. All rites became corrupt and life-less: Then the sages modernised the ancient *Dharma Sutras*, with new suitable laws and published them under the name of *Sanhitas*. Upwards of 100 are quoted in modern commentaries and digests. Th *Padma Purana* mentions 36, Yajna-Valkya 20, and Parasara 20 Law-Books. The old books, gradually remodelled, assumed their present shapes in the Pauranic Age.

A review of the 20 Law-Books will not be out of place here :—

1. *Manu.* The present metrical code in 12 Books and 2704 Slokas, was probably compiled in the 3rd or 2nd century B. C. It deals with all the questions of human interest. The end of it is the attainment of spiritual wisdom and salvation.

2. *Atri.*—His code is in 391 slokas. 4 orders of life rules of Purity and atonement are described : mentions rites, earth-work, 6 duties of Brahmans, worship of Gadádhara at Gaya, bathing in the Ganges, Satism. Sale of daughters is a great sin. Even the off-spring of a daughter sold is unfit to perform the Sraddha of the parents.

3. *Vishnu.*—It is written in poetry, prose and aphorism. Of its 100 chapters, the 1st was added much later. It is generally deemed of high antiquity. Dr. Jolly points out its resemblance with *Grihya Sutra* of

the Kathaka Kalpa Sutra. The book is repeatedly recast and modified between 4th and 11th centuries A. D.

4. *Hárita.*—It was first in Sutra form ; then in the present metrical version much later, in 7 chapters and 194 slokas. The superiority of the worship of Nara-Sinha, a god, is maintained. This is regarded as another ancient work : it is often mentioned by Baudháyana, Vasista and Apastamba ; extracts are found in the Mitákshará, and the Dáya-bhàga.

5. *Yájna-valkya.*—It is, in many respects, nearer Manu. The author was priest to the renowned king Janaka of Mithila. Its 3 chapters run over 12,000 slokas. Bijnánesvar Bhatta's *Mitakshara* and Jimuta-váhana's *Dáya-bhága* (Law of Inheritance) were compiled from it. The latter is in force in Bengal, while the former in Hindusthan. Yajna-valkya probibits the marriage of a high-caste person with a low-caste woman, formerly sanctioned by Manu.

6. *Usanas,*—The code has 9 chapters and 620 slokas. Its present form is quite modern. It discusses the rules of purity, Sráddha, propriety of food, atone ment &c. One who goes on a voyage, is not eligible to perform the Sráddha ceremony. The glory of Trimurti (Triad) and Omkàra is described. 5 Great Sins are mentioned Satism and suicide of sinful men are spoken of. A Brahman is absolved from all sins by repeating his holy Gáyatri for ten thousand times.

7. *Angiras.*—The present book in 72 slokas, is modern. Atonement and female duties are well set forth.

The author discourages the use of blue clothes and even the indigo plantation. If a daughter betrothed to one, is married to another, she becomes a *punar-bhu* *i. e.* a re-married widow. Food cooked by her, is not acceptable.

8. *Yama*. Its present form, only in 78 slokas, is probably modern. He is quoted by Vasista. It treats of only laws, prohibitions and atonement. Washermen, cobblers, dancers, fishermen, butchers and Bhillas are *untouchable* classes It strictly prohibits eating, sleeping and study of the Vedas at sun-down.

9. *Apastamba.*—The modern metrical work is in 10 chapters and 183 slokas. It abounds in rules of atonement for the benefit of the depressed classes. He praises *forgiveness* above all and states that forgiveness alone can lead one to salvation. He has quoted the views of Harita.

10. *Samvarta*. It is in 227 slokas. It deals with the duties of the 4 orders of life, propriety of food, atonement, charity of food and drink. A Brahman is absolved from all sins by repeating *Gayatri* (the holy prayer) regularly for a month.

11. *Kátyàyana.* Katyayana is said to be Gobhila's son. His 29 chapters in over 500 slokas, completed his father's *Grihya Sutras.* Parts of the 12th and the 14th chapters are written in prose. Sraddha and good manners engage several chapters. Worship of Ganesa and Mátriká are recommended first of all rites. It approves the worship of picture, idols or plans. Ablution, Sraddha, Pinda (cakes to the Manes) and rules on

Impurity are given. Cases are spoken when a younger brother can marry before his elder brother. It mentions Umà and Rama, and Sita.

12. *Vrihaspati.* The present work, in 80 slokas, a modern one. is done into English by Dr. Jolly. Gift is said to be of great merit. Excavation of tanks, wells, ponds; laying out of gardens, orchards &c.—are stated to be highly meritorious. The book further states that a Brahmin's wrath ruins a family.

13. *Paràsara.* The present work in 12 chapters and 599 slokas is declared *modern* by scholars. Some say that he favoured the re-marriage of widows; but as he speaks of a widow's pure austerities or satism, many doubt it.

He recommends pilgrimage: a visit to *Rames varam* is meritorious. Living with bad characters or sinful men is strictly prohibited.

14. *Vyasa.* The work in 4 chapters and 241 slokas is thought to be most recent. Some say that the word *Mlechchha* mentioned in it, misleads scholars to regard it as modern. Daily duties, domestic ceremonies, merits of charity &c.—are its main topics. Probably the book has many interpolations.

15. *Sankha.* It is in 18 chapters and 314 slokas. Parts of 11 and 12th chapters are in prose. Westerners call it an ancient work. Duties of the 4 castes, forgiveness, truth, mastery over passions and purity &c. are its main topics. The titles of the 4 castes are Sarma, Varma, Dhana and Dása. It enumerates the circumstances in which the twice-born Aryans *fall* from

4. Samudra Gupta: the Indian Napoleon :—(326 to 375 A. D.) ? After the death of Chandra Gupta, his son and successor Samudra Gupta came to the throne early in life. (326 A. D.) He was very wise and expert in peace and war. His bravery, courage and skill were extraordinary. His place is very high among the distinguished Emperors of India.

The first 25 years of his reign were spent in peaceful consolidation of the kingdom, hoarding wealth and encouraging arts and industries. About 350 A. D., there were two great powers in North India: that of the Guptas under Samudra Gupta, and that of the Western Satraps under Rudra Sena. The Deccan was broken up into minor states. Meghavarna was the king of Ceylon.

Some describe Samudra Gupta "as an aggressively ambitious monarch." Was he so? The probable fact is that many enemies rose to oppose and crush the infant Gupta Power. So, Samudra Gupta exerted himself to the utmost to subdue all. Really he was not fond of the game of the grab. A greater part of his loug reign was almost spent in military exploits. He remembered the defeat of his father by Chandra Varman of Rajputana who was out on his Indian conquests about 325-26 A. D. The glories of Chandra Varman are sung in the rock inscription of Susunia and the Iron-Pillar inscription of Mehrauli near Delhi.

Samudra Gupta had profound faith in Hinduism and an uncommon knowledge of the Brahminical sciences. Yet he was free from bigotry. At the probable instiga-

Prachetas and Sarasvati. Idols of gold and silver are to be given to Brahmanas after worship.

20. *Vasista.*—The present work in 21 chapters, is in prose and verse. The influence of Sutra literature is especially existing in it. Religion is the root of salvation. Vedic rites are excellent actions. Good manners and pure conduct form a part of true religion. The book imitates Manu and often quotes Manu, Gautama and others. A daughter betrothed to one, may be married to another. He exhorts all not to learn the language of *Mlechchhas.*

Note :—The codes were made to organise society most perfectly. Even daily actions are well-regulated. Truth, morality and other virtues are strictly enjoined. All declare the Brahmans—of course, the pious and the learned, as supreme. Irreligious, ignorant and greedy Brahmans shall go to hell. A Brahman is strictly enjoined to be affectionate and impartial to all. All equally denounce drinking, theft, wrongful passion, impurity &c. All the codes generally follow Manu—the Prince of Indian Law-givers.

Now Raghu-nandana's laws are current in Bengal and Sula-pàni's in W. India. *The Nirnaya-Sindhu* based on Manu and Yajna-valkya, is established in the Deccan. The *Mitakshara* of Bijnana-bhikshu and the *Dáya-bhaga* of Jimuta-vahana on Partition, are most familiar.

(ii) *Puránas :*—They have been current from the most ancient times. Formerly, the subject was *itihasa-purana i. e.* history and theogony. The historical

chapters of the modern Purans now represent the ancient *itihasa*, of course, in an abridged form. Vyasa (14th century B. C.) was the first to collect the ancient Purans which he called the *Purana Sanhita* and which he gave to his disciple Roma-harshana to preserve and spread.

Gradually 36 Puranas arose, 18 principal and 18 minor. Jains and Buddhists also have their Purans. But we know very little of them yet.

Purans are mostly written in verse. Prose Purans also exist. The 18 chief Hindu Purans contain 4 lakhs of slokas. They have five characteristic topics *viz*, cosmogony, regeneration, geneology, grand periods of Manu and the history of modern nations.

'Some portions of Puranas are spirited and poetical.' Of the 18 Purans, 6 are given to Brahmà *viz*. Brahmánda 12000 slokas, Brahma Vaivarta 18000, Márkandeya 9000, Bhavishya 14500, Bámana 10000 and Brahma 10000 6 are given to Vishnu, *viz*., Vishnu 23000, Náradiya 25000, Bhàgavata 18000, Garuda 19000, Padma 55000, Varàha 24000. 6 are given to Siva *viz*, Matsya 14000, Kurma 17000, Linga 11000, Vàyu 24000, Skanda 81000, and Agni 15400.

Puranas now rank as the Scriptures of the ordinary Hindus. They explain, by examples, all branches of human learning *viz*., history, geography, law, medicine, grammar, philosophy, Veda, Vedangas, music, rhetoric, mathematics, astronomy, sacred places, worship of gods, priests, traditions, modern cults, sectarian beliefs, stories, fables, anecdotes, arms, weapons, war, village, towns

city, municipalities, metals, pearls, precious stones, dress, jewels, roads, trades, countries, continents, ships, duties of males, females, foods, religion, morals, virtues, vices, hell, trial, kingdom, subjects, learning, wisdom and salvation &c.

The *Bhavishya* Puran notices the Magas (Parsee priests) who are silent worshippers of the Sun.

The Purans carry the Vedic religion and high philosophical truths to the common people in simple modern Sanskrit. Mr. Pargiter holds that the Purans were rendered into Sanskrit from Pali or Prakrit.

(iii) *Tantras.*—The Vedic religion essentially needed the slaughter of many animals. Powerful Buddhist kings almost stopped the slaughter of animals. Thus Vedic rites gradually fell into disuse in India. Even beef and fish were given up as food. To revive Hinduism, the Brahmins created the Pauranik Hinduism and made it attractive in every possible way. Buddhists also tried hard to save their religion from extinction. Greater success of the Hindus inclined the later Buddhists to adopt the good parts of sacrifices. Here is the probable origin of the Tantras that resemble the Purans in some respects. After the Hindu Rajput supremacy, the Brahmana portion of the Vedas was converted into the Tantras: Their number is 64. Modern Pujas, rites and ceremonies, all performed according to the Tantras, are semi-Vedic in nature and type.

B. *Secular.*—(i) Drama. As the most important of literary compositions, it gives a picture of real life and national interest.

"Hindu drama rises to a hight pitch of excellence." Sir William Jones and Prof. H. H. Wilson have rendered many of the dramas. The long period from 1st century A. D. to 1800 A. D. produced only 60 Sanskrit plays. Why so few? Probably plays were only once acted on some festival in the great hall or inner court of a palace, losing all popularity outside. Many are lost, being neglected by the learned. Brahmins lost taste for the drama. Prof. E. B. Cowell says, "We have only a few of the plays. The *Vikramorvasi* of Kalidasa refers to Bharata's *Natya-Sastra*. The long-lost *Poetics* of this Hindu Aristotle has been lately discoverd by Dr. Hall. Many plays must have been composed before a critic could have written so copiously on the theory." Panini (IV. 3. 110-111) mentions Silàli and Krisásva as two writers on *Poetics*. Patanjali (150 B. C.) refers to several plays.

We have no pure tragedy; yet the plays show a variety not surpassed on any other stage. Besides different classes of dramas, farces, moralities, interludes are almost unlimited. We have no *Satires*, some of our plays exhibit that.

Some plays relate to the actions of heroes; some to the wars and loves of kings; some to the intrigues of ministers; while, others are strictly confined to the incidents of private life. A play, rendered by Dr. Taylor of Bombay, is a lively humourous illustration of the tenets of the different schools of philosophy. The plays differ also in character: In some, there is no trace of supernatural agency or an allusion to religion. In others,

nymphs of paradise are attached to earthly lovers. Gods and demons appear in others. Enchantments influence the fate of some. In one, almost the whole Pantheon is brought on the stage to attest to the innocence of the heroine.

The number of acts ranges from 1 to 10. The unity of time, place and action is generally well observed. Plots are generally interesting. Dialogues are lively but prolonged. Women and inferior persons use Prakrit (vulgarised Sanskrit), while the higher and educated persons use classical Sanskrit. The tone of the actors is grave and declamatory. Their dresses are seen on ancient sculpture. Mimics and buffoons are still common.

Hindu strength and delight are in descriptions. Bhavabhuti's descriptions are full of grandeur and sublimity. There is no lack of the emotions of love and tenderness, nobler feelings of devoted attachment, generous disregard of selfish motives ; but there are no traits of vigour, pride or independence—no ardent spirit—no patriotism.

"All the compositions of the Hindus show moral defects : Voluptuous calm contemplation of the beauties of nature, but no exertion of energy or enjoyment of adventure"—Elphinstone.

Few of our plays are historical.

The name of Bhàsa, a great Sanskrit poet-dramatist was hardly known to the public. Only the Sanskrit-reading persons and students heard his name and fame from quotations by other authors. Recently Mr.

Ganapati Sastri, Librarian to His Highness the Maharaj of Travancore, South India, has discovered his long-lost plays, 13 in number, of which the *Sapna-Vásava-Dattam* is the longest.

He was the court-bard of Nàrayana, the third king of Kànva Dynasty. So, his date is 1st century B. C. Bhàsa is mentioned by Kalidasa, Gunàdhya in his Vrihat-Katha (78 A. D.) and in the "Little Toy-cart." The Sunga and the Kánva kings were great patrons of drama. Bhasa's parentage or home is not known. His popularity was immediate and immense. His works served as models to all subsequent dramatists of India. The plots of many later plays were his. The plot of his play *Avimáraka* was copied by Bhavabhuti in his *Malati and Madhava*. Many of his lines are quoted verbatim in the *Little Toy-Cart*. His genius took the Indian world by storm. His language is fine, simple and natural. His works lack only natural description. The works of Saumilla are not yet found.

Kalidasa, the Shakespeare of India and a *gem* of the court of Vikramaditya probably wrote his three dramas early in the first century A. D. He excels in tenderness, delicacy and highly poetical descriptions. He was a versatile genius It is said that he was a great fool in early life but through divine grace, he rose to great eminence afterwards His parentage is not known His home is believed by many to have been Kashmir or its neighbourhood. Kali is pre-eminently the goddess of Bengal. So his name, *servant of Kali* and his writings induce me to think him a Bengali. Early in life, he

had, no doubt, suffered from the pangs of poverty and neglect. Vikramaditya may have found him, while journeying in India and taken him to Ujjain Kalidasa was a Sivite and very humble in spirit like his patron. He died at Màtaram in Ceylon where he was probably recruiting his health.

The beauties of his pastoral drama *Sakuntala* have been long and deservedly admired. On its first appearance, it created at the time, a thrilling sensation throughout Europe and the most rapturous praise was bestowed upon it by men of high authority in matters of taste." His *Vikramorvasi* (The Hero and the Nymph) is in a still more romantic strain. It is often compared in wildness of design to the *Tempest* or *Mid-Summer Night's Dream*. His *Màlavikà and Agnimitra* is an historical play describing the love of Prince Agnimitra of the Sunga Dynasty (2nd century B. C.) for Malavikà, the conquest of Pushyamitra, his Horse-Sacrifice &c. His works show the superior order of his scholarship; his acquaintance with the important systems of philosophy, the Upanishads and the Purans; his close observation of society and its intricate problems; his delicate appreciation of the most refined feelings, his familiarity with the conflicting sentiments and emotions of the human heart; his keen perception of and deep sympathy with the beauties of Nature; his constructive imagination of a superior order; his power of depicting all shades of character; the aptness of his similes that touch directly the heart and at once enlist the sympathy of the reader; his chaste diction free from extravagance.

His felicity of expression, spontaniety and melody earned for him the epithet "The favoured child of the Muse."

The *Mrichchha-katika* (The Little Toy-Cart) by Sudraka was written towards the close of the 1st century A. D. or early in the 2nd century. It describes the corrupt low social life of Ujjain.

The dramatic Muse was then silent for several centuries. About 600 A. D., Subandhu wrote his romantic play called the *Vásavá-dattá.* In the 7th century Dhàvaka wrote Nágánanda (Joy of the Serpents)—a Buddhist play and *Ratnávali* a short play, which he published in the name of his patron Harsha Vardhana Siladitya II. from whom he obtained much wealth. Next comes Bhava-bhuti who belonged to the 7th and the 8th century. He was a native of the village Padmapura in Bidarbha (Berar). His father was Nilakantha, mother Jàtukarni and grandfather. Gopala Bhatta. He belonged to the Udambara Brahmin clan. His wonderful memory and vast erudition earned him the title of *Srikantha* (Minerva-throated). He began life as the court-bard of Bhoja-rája of Dharà (now Dhar in Malwa) who flourished about 665 A. D. Next he repaired to the court of Yasovarman, King of Canouj. Here his fame rose very high. About 700 A. D. Kumarila rose against Buddhism and preached for Vedic revival. Bhava-bhuti joined the movement and even asked his patron to expouse the cause. His plays show his partiality for Vedic rites. His fame made the people of Ujjain invite him there. His plays were acted before the famous Siva called Mahákàla or Kála Priyanàtha.

Powerful Yasovarman was, however, conquered by Lalitáditya of Kashmir, who took Bhava-bhuti with him there, where the dramatist probably passed his last days. He wrote *Viracharita* (Early Life of Rama), *Uttara-Charita* (Later Life of Rama) and *Málati-Mádhava*, a play of pure invention.

"Bhava-bhuti possesses the qualities of Kalidasa in an equal degree and a sublimity of description, a manly tone and a high and even martial spirit that is without example."

About 725 or 30 A. D. Adisura, a king of Gaur in Bengal, applied to the Kanouj King, probably Yaso varman for 5 learned Brahmins to revive and reform Hinduism in the Eastern parts. Bhatta-Narayan was one of the five, sent. He wrote a spirited play entitled the *Beni-Sanhára i. e. Binding of the Braid* of Draupadi. To the same century belongs Visákha-dattás *Mudrá-Rákshasam* ('The Seal and the Minister Rákshasa.) Visakha-datta was son to Prithu-datta and grandson to Vateswar-datta, a Feudatory Chief. Visákha is said to have been a native of Chandragupta Nagari (Chinrai Patan ?) on the river Krishna in Mysore, South India. Visakha was wellskilled in statecraft and made a special study of stratagems and crooked policies with the result that the bent of his mind was mainly directed to business and not to sentiments. So, his poetry is business-like and vigorous, but wanting in sweetness, beauty and the tender emotions. The play describes the upset of the Nandas by Chandragupta with the help of Chánakya.

About 900 A. D. flourished Rájasekhara who wrote *Biddha Sàla-Bhanjika* (The Carved Statue), *Bàla-Ramayana* and the *Bàla-Bhárata* (The two Skr. Epics for Boys in the dramatic form) and the *Karpura Manjari* (Camphor Cluster, a play in Prakrit alone) and the Prachanda Pándava. In the 10th century A. D., Kshemisvara wrote his "*Chanda Kausika* (The offended Visvamitra) under the patronage of King Mahipala of Kanouj. The subject is the correction of proud king Harish Chandra of Oudh by sage Visvamitra.

In the 11th century was written the Mahà Nàtaka (Great Drama) under the patronage of Bhoja-deva of Dhara (1040 A. D.) This dramatised Ramayan in 14 Acts, ascribed to Hanuman, is really the product of different hands. Its first author was Madhu Sudana Misra. The 2nd author was Damodara Misra who wrote it under Bhoja. About 1100 A. D. Krishna Misra wrote his *Prabodha Chandrodaya* (Rise of the Moon of True Knowledge). It is an allegorical play. Abstract ideas—like Dramatis Personœ are divided into two conflicting hosts. Final triumph of the virtues is shewn.

Murari Misra's *Anargha-Râghava* is a Ramayan in dramatic form. Jayadeva's *Prasanna Ràghava* is also a play of that kind. (1200 A. D.)

(ii) Poetry :—"*The Lalita Vistara*, a magnified poem on Buddha, was written in part in the 3rd or 2nd century B. C. Other parts were added after Christ. The first great Vikramaditya, a renowned patron of learning and a descendant of the Tomar line of the ancient Lunar Yadava race, ruled at Ujjani in the first

century B. C. and A. D. During his absence on Indian travels, his brother Bhartrihari was Regent. But finding his chief queen faithless, he left the Raj, left the world and retired into a Cave where he passed the rest of his life with his faithful wife Pingalá, writing poem and thinking of Heaven. He wrote 3 poems, each of 100 stanzas, called *Sàtaka* (century). One is on Love, one on Peace and the other on Renunciation. He wrote towards the close of the 1st. century B. C. "It is the terse and epigramatic character of Bhartrihari's short poems which make them conspicuous among the productions of the Indian muse and the perfect art with which they are composed, make them worthy of being ranked among the master-pieces of Indian genius."

Vikramaditya was the earliest Hindu champion against the foreign *Sakas*. Religion, philosophy, science, astronomy, medicine, poetry, drama &c., gathered strength and life under him. Dr. Hall's supposition that "idea of the *Nine Gems* of the court of Vikramaditya, is also modern"—is quite wrong. It is proved (i) by a verse in the *Jyotirvidâbharana* by Kalidasa; (ii) by an inscription of Buddha Gaya dated 1015 Samvat = 948 A. D. which states—"Vikrama was certainly a king renowned in the world. So in his court were 9 learned men called *Nava ratna i. e.* nine gems." The nine gems were (i) Dhanvantari an expert physician, mentioned also by Dandi (6th century A. D.) in his *Dasa-Kumara* Charita.

(2) Kshapanaka.—*Kshapanaka* is a Jain sage (Vide Pancha Tantra &c.) Buddhists also called them so.

(Abadána Kalpa-Latá.) His name was Siddha Sena Divàkara. He belonged to the *White-robed* sect and followed Pársva-natha. He was a disciple of Vriddhabádi Suri and received the name of Kumuda Chandra at the time of ordination. He was noted for his scholarship and spiritual eminence. It is said that he converted many learned Hindus of Ujjain, who were formerly devoted to Mahakala of that place. Jains believe that he was the spiritual guide to Vikramaditya. (Vide Kumarapala Charitra and other works.) It is further said that he converted Vikramaditya into Jainism, 470 years after the death of Mahavira. (Klatt's Pattavali &c., Indian Antiquary Vol. XI. 1882. P. 247). The earliest Jain work on Pure Logic is his *Nyáavatára*, a metrical work in 32 stanzas. (Prof. Peterson's 5th Report on the Search for Skr. Mss., Bombay Circle.) Chandraprabhà Suri wrote its commentary in 1102 A. D.

In India, Logic is usually mixed up with metaphysics and religion. Kshapanaka distinguished Logic from the cognate subjects. He is also the author of *Sammati Tarka Sutra*, a Prakrit work on philosophy containing an elaborate discussion on the principles of Logic.

3. Amara Sinha.—This lexicographer was a Buddhist. His *Amara-Kosha* is well-known and was done into Chinese in the 6th century A. D. One Amara Sinha's Vihara (monastery) is commemorated in an inscription found by Mr. Wilkins at Buddha Gaya and published in the First Volume of the *Asiatic Researches*. Yuan Chwang says that this Amara Sinha was a Brahman worshipper of Mahesvara (Siva), but

warned by that deity in a dream, he had resolved to build a Buddhist convent near the Bo tree. Vikrama's Amara Sinha was a Buddhist : so he could not possibly be the builder of the convent about 500 A. D.

4. Sanku.—We know little of him. He was probably a poet or more probably a great mathematician.

5. Betàla Bhatta.—He was a good poet. He is still known by his work entitled the *Niti-Pradipa*" (Lamp of Wisdom).

6. Ghata-Karpara.—He was a noted poet. He often challanged Kalidasa to wit-combat in which he showed great skill in the composition of doggrels, quips, cranks and puzzles. But Kalidasa could not be defeated. On one occasion, he gave Kalidasa a very difficult puzzle saying that if Kalidasa could solve it, then he would fetch the victor water in a pitcher, like a menial servant.

Of course, this was a form of humiliation. The puzzle was solved by the great poet ; but it is not known if Ghata Karpara was as good as his word.

7. Kalidasa—This Prince of the Indian poets has written 3 immortal poems *viz.*, *Kumara-Sambhava* (Birth of Hindu Mars), *Raghu Vansam* (Dynasty of Raghu), and *Megha-Duta* (the Cloud Messenger). The first two show how historical topics become so delightful by the talismanic touch of the poet's superior genius. The Megha-Duta is an excellent example of purely descriptive poetry." Kalidasa also wrote a work on prosody and another work on astronomy.

The poems *Pushpa-Vana-Vilasa, Nalodaya* and *Ritu Sanhara* &c are also ascribed to Kalidasa. I think they came from the pen of a 2nd Kalidasa.

8. Varáha-Mihira was a renowned astronomer. Dr. Bhao Daji shows that Varaha mihira lived from 505 to 587 A. D. This has disturbed chronology and led some scholars to drag down Vikramditya to the 6th century A. D. We have already shewn the existence of 5 Varahamihiras. The first lived in the first century B. C,; the 2nd about 80 A. D.; the 3rd about 285 A. D.; the 4th in the 6th century and the 5th in the 16th century A. D. The first one was Mihira, son to Varaha, an astronomer of Ujjain. To avoid confusion, he was called Varaha-Mihira *i. e.* Varaha's son Mihira. Khaná a young and fair lass of Ceylon was very proficient in astronomy and general learning. For a suitable young man, her father was coming to India with her. The ship was wrecked near the coast. However, they reached the shore safe. She was married to Mihira. She lived for some time happily. Her father-in-law was the Royal Astronomer It is said that Varaha could not answer the difficult questions on astronomy put to him in the court by his opponents. Khanà, knowing this, often helped Varaha with her wonderful calculations and solutions. Varaha thus won the laurels for some time. The truth was out and Varaha was abashed. It is said that the barbarous father-in-law, out of spite, had cut her tongue while in sleep. She died soon. Many of her wise sayings in vernacular are still current in all parts of India.

Greeks, after reducing *Sa'keta* (Oudh), the Panchála (the country about Canouj) and Mathura', will reach Kusuma-dhvaja *i.e.* the royal residence of Pataliputra, then all the provinces will be in disorder." (Max Muller's *India*, P. 298.)

The descendants of Asoka retained only Magadh and the neighbouring home-provinces. The Andhra Protected State was probably the first to throw off the nominal yoke and soon grew into a powerful kingdom stretching right across India. Till 25 B.C., their power was, however, confined in the Deccan. The last king of the Imperial Mauriyan line—Vrihad—ratha, a weak prince, was treacherously murdered by his commander-in chief Pushyamitra—the Indian Macbeth.

The descendants of Asoka continued to rule—unrecorded—in Magadh for many centuries. The last of them Purna-Varman was nearly contemporary with Yuan Chwang in the 7th century A. D. (Beal, *Records* ii, 118, 174; Watters ii, 115)

Minor Mauryan dynasties, connected with the Imperial line, ruled in Konkon, Chitor and other parts of India during the 6th, 7th and 8th centuries A. D. They are often mentioned in inscriptions, (Fleet, Dynasties of the Canarese Districts, 2nd edition; Bombay Gazetteer Vol. I, Part II, 1896, P. 282-84)

Nanda, Chandragupta and Asoka seem to me like Baber, Akbar and Aurengzeb. Asoka little thought how his religious zeal verging on fanaticism, his theocracy, and his partition undermined the strength of the Empire. His death was a welcome news to the Brahmins

Dr Bhao Daji believes him to be Kalidasa. I think people called him a Kalidasa, out of compliment. Certainly he was a man of genius; otherwise Yasodharman would not have sent him out to rule Kashmir. He ruled there for about 5 years with popularity; then he abdicated in favour of Pravarasena and came down to Benares, where he passed his life as an ascetic. Pravarasena built a bridge of boats on the Vitasta. There is a poem in Prakrit on the bridge. A commentary on the poem attributes it to Kalidasa.

That Yasodharman was a Vikramaditya will appear from the following :—(i) Subandhu in his *Vàsava-datta* speaks of Vikramaditya as departed not long ago. (ii) Yuan Chwang speaks of a mighty king who had ruled an empire in India some 60 years before his time. (iii) Kalhana speaks of him as Vikramaditya, though he does not forget the 1st great Vikrama of 1st century B. C. for which he even assigns 3 centuries to King Ranaditya (iv) *The Satrunjaya Mahatmya* states that Vikramaditya ascended the throne in 466 Saka or 544 A. D. (Wilford, Asiatic Researches. Vol. IX. P. 156, quoted by Dr. Kern in his *Vrihat Sanhita*). An inscription of 637 A. D. mentions both Kalidasa and Bharavi.

King Pravarasena of Kashmir, himself a good poet, wrote the *Setu-Vándha* or *Ravana Vaha* in Prákrit, (6th century A. D.) Amaru wrote his *Amaru-Sataka* probably in the same century. *The Satrunjaya Mahatmya*, the earliest Jain work in Sanskrit verse, was written in the 6th century A. D. The *Dipa-Vansa* and the *Maha Vansa*, two historical poems of Ceylon, were

composed in the 5th or 6th century A. D. Bhoja I, a king of Dhàrà in Malwa and a renowned patron of learning, flourished about 575 A. D.

Harsha Vardhana Siladitya II. also was a great patron of poets.

Dr. Macdonell gives 651 A. D. as the date of the death of poet Bhartrihari, the author of the "Centuries." We have placed him early in the 1st century A. D. Bhartrihari, author of the *Bhatti-kavya* may have died about 651 A. D. The title *Bhatti-kavya* evidently shows that it was the work of a poet named *Bhatti*. *Bhartrihari* may have been his classical and *Bhatti*, his popular name. Whatever be the fact, certain it is that Bhartrihari, brother to Vikrama and author of the 3 *Centuries*, was a different person from the author of the *Bhatti-kavya*. Yasodharman's Mandasor Inscription tells us that the panegyric was composed by a poet named Vatsa-Bhatti. The general style of this author, especially the description of *Sarat* (Autumn) as given in the Inscription and in the *Bhattikavya*, canto II. would hardly incline one to question the identity of the two poets. We think, this Vatsa-Bhatti, a Brahmin native of Ballabhi ruled by Sridhara sena IV. (vide colophon to *Bhatti-kavya*) was early in life, the poet-laureate of Yasodharman and wrote his *Bhattikavya* later towards the close of the 6th century A. D. This poet-grammarian of Cathiawar has not only described the exploits of Rama, but has illustrated Sanskrit grammar as well.

In the beginning of the 7th century A. D., Sriharsha, son to Srihira and Mámalla Devi and nephew to

Mammata Bhatta, wrote his *Naishadha-kavya* (Love of Nala and Damanyanti), marked for its melodious expressions. Mágha son to Sridattaka, belongs to the 2nd hafl of the 7th century A. D. (Prof. A. A. Macdonell). His work is the well-known *Sisupàla-badha*, a great poem noted for its strength of metaphor, sou nd sense and melodious phraseology. Bhoja II., patron o f Bhababhuti and other poets flourished at Dhara about 665 A. D.

Bàkpatiraja was the poet-laureate of king Yasovarman of Canouj. He wrote his *Gaura Vaho* in Prakrit and other poems (750 A. D.) Kaviràja wrote his poem entitled the *Rághava-Pandaviya* about 800 A. D. It is a very clever work. Each stanza at once describes a Prince of the Solar and a Prince of the Pandu line, only by a different reading. However, its value as a poem is little. Sankara, the noted scholiast, wrote several short poems of which the *Moha-mudgara* (Club of Ignorance) is still popular (815 A. D.). Some ascribe the *Bhagavat Gita* to him. This is wrong. For, from an inscription of Western India, of the 2nd or 3rd century A. D., we have the 18 Books, a lakh of slokas and othe parts, as they are now, in the Mahabharata. The Gita was probably the Bible of some religious sects of yore, now no more extant. Sankara made its study very general throughout India.

India produced no good poet in the 10th century A. D. In the 11th century A. D, Sandhyákara Nandi, son to Prajápati Nandi, a War-Minister, wrote his *Rama-Charitam*, a long poem on the Pala Dynasty of Bengal. He is often called the "Valmiki of modern times."

No Indian king has shed so much lustre on the Hindu literature as Bhoja Deva of Dhar in Malwa. He was son to King Sindhu. He ruled from 1010 to 1042 A. D. when he was defeated by Somesvara II. who ruled from 1043 to 1068-69 A. D. The great poet Vilhana in his poem, the *Vikramarkadeva Charita*, an historical poem, says that Bhoja, being defeated, fled to some safe nook, leaving Dhara (I. 91-94 slokas). To please the victor, Bhoja married his daughter Princess Bhánumati to Vikramarka, son to Somesvara II. Afterwards, Udayáditya, son of Bhoja was able to retrieve the fallen glory to a great extent. (Udaipur Inscription).

Bhoja was himself a great poet, a great learned man and a great patron of learning. His title was *Kavirája*. He defeated king Indraratha of Chedi, Toggala of Carnata, Bhima of Lata (Gujrat) and fought hard against Sultan Mahmud for the defence of the Somnath Temple. A staunch Saiva, he built many temples. His court was full of poets who came from different countries. He gave them much. It is said that there were several learned women in his court. Sita Devi was a good poet. Lila Devi, Bhoja's own chief queen, was very learned and a poet. An inscription of the time of Yadava Sinha tells us that Bhaskara Bhatta, great grand-father of Bhaskaracharyya, had obtained from Bhoja the title of *Vidyá-pati*.

This Bhoja is credited with having introduced *Bhoja-Vidya i. e.* Magic.

In Bhoja's court were always discussed religion, philosophy, poetry, rhetorics, astronomy, and other

sciences. Commentaries on all the sciences were written. The *Káma-dhenu* was the chief of these.

Works by Bhoja :—The *Saraswati-Kanthábharana*, the *Rája Mártanda* (a commentary on the Yoga Philosophy), the *Raja-Mriganka karana*, the *Viddajjana-Ballabha* (an Astronomical work), the *Samarángana* (a work on Architecture) and the *Sringara-Manjari-Katha* (a poem).

Works by the learned men of his court.—*The Aditya-Pratapa-Siddhanta* (an Astronomy), *The Ayurveda Sarvasva* (a medical treatise), *The Champu Ramayana*, *The Charu-Charyá* (a religious work). *The Tattva-Prakasa* (a Saive work), *The Viddajjana Ballabha-Prasna Chintamani*, *The Visrânta Vidya Venoda* (medical), *The Vyavahara Samuchchaya* (a Law-book), *The Sabdanusasana* (a grammar), *The Salihotra* (Medical treatment of Beasts), *The Siva-datta Ratna-Kalika*, *The Samarangana Sutradhara*, *The Siddhánta Sangraha*, *The Subháshita Prabhandha.*

Bhoja's authority has been quoted by Sulapani, Dasavala, Allāda-Natha, and lawgiver Raghunandana of Bengal ; in the Bháva-Prakása, and Madhava's *Nidána* ; in Kesavarka's Astronomy ; by Kshirasvami, Sàyana and Mahipa ; by Chittapa, Devesvara Vinàyaka and other poets ; by the philosopher Vàchaspati Misra in his *Tattva-Kaumudi* (12th century A. D.) The "Life of Bhoja" has been written by Ballala Pandit. (The work is a farago of nonsense), by Padmagupta in his *Nava-Sahasanka-Charita* (Padmagupta was the courtbard of his father and grandfather) ; by Meru

unga Acharyya in his *Prabandha-Chintamani* (1300 A. D.); by Rajaballabha; Vatsa-raja: Ballabha; and by Subhasila (disciple of Sundara Muni).

Bilhana wrote his *Chaura-Pànchásika* [The Thief's 50 stanzas) during the latter half of the 11th century A. D. He was probably father or brother to Kalhana, who wrote his *Raja Tarangini* (The Kashmir Chronicle) in 1148-49 A. D. Somadeva of Kashmir (fl. 1125 A. D.) wrote his Kathá-Sarit-Sägara in 22,000 slokas.

Lakshmana Sena (1119—1199 A. D.), the greatest of the Sena Kings of Bengal, was a reputed conqueror and patron of learning. Haláyudha was his Prime Minister. The five poets viz, Umāpati, Govardhana, Sarana, Dhoyi and Jayadeva were the *Five Gems* of his court. Jayadeva, a Vishnuvite, was a native of the village Kendu-Vilwa, Dist. Birbhum, Bengal. He lived on the river Ajaya. His wife was Padmàvati. His *Gita Govinda*, a specimen of pure pastoral, is still popular all over India. After the Moslem conquest of North-West Bengal in 1199 A. D., old Lakshmana Sena fled to Vikrampur and Jayadeva went to the court of the Orissa king.

One point deserves notice here. Bengal before Adisura (fl. 725 or 730 A. D.) was ever noted for bravery, trade, arts, industries and agriculture. Adisura first gave great impetus to religion and learning. The Pala Kings were nominally Buddhist. Their able Brahmin Ministers were the Peshwas of Bengal. Hindu religion and learning were encouraged. The Sena kings were staunch Hindus and did much for Hinduism and learning.

Bengal is indebted to Halayudha and his learned brothers for its present superior learning, civilised manners &c.

Mallinātha, the eminent scholiast, specially noted for his new method, vast erudition and serious research, was also a poet of no mean original genius (14th century A. D.) He was born at Devapura. Deccan. His father was a famous professor of the Vedas. But Mallinatha was at first very dull ; so he was called Pedda-bhatta. He was married in due time. But all of his wife's house jested and ridiculed him as a fool. At his wife's instance, he went to Benares and studied with a learned man. Here he repeated the word '*Siva*' many times a day with the result that his brain grew steady and powerful soon. Gradually he studied all the sciences and became a profound scholar. Koláchala was his clan name and *Mahamahopadhyaya* was his title. [*Katha Sangrahà*, written in Canarese, Deccan).

His two sons were Pedda-Yaryya and Kumara Swami. Mallinatha has mentioned several preceding annotators such as Dakshinávarta-Natha and others. He wrote in imitation of them.

His poem was *Raghuvira Charita*, now almost lost and unknown. Mr. Ganapati Sastri has succeeded in finding out only a few pages of his poem.

Chaturbhuja of Gaur was probably the last poet of India. He was a Varendra Brahmin. At the efforts of the Asiatic Society of Bengal, his poem, the *Hari Charita* in 13 cantos and 1250 Slokas, was discovered in the Durbar Library, Nepal. 1905. The date of its composition is 1493 A. D. when the Abyssinians were

on the throne of Bengal. Hussain Shah is also described.

Sanskrit Dictionaries, all in verse, show good skill, though no poetry. Amara Sinha wrote his *Kosha* in the first century A. D. Sāsvata's *Anekartha-Samuchchaya* was written probably in the 4th or 5th. *The Bhuri Prayoga* and *Sabda Chandrika*, in the 6th ; Yadava-prakasa's *Vaijayanti* about 1050 A. D. Hem Chandra's *Abhidhána Chintamani*, about 1150 A. D. Halayudha's *Abhidhana Ratna Málá*, about 1160 or 70 A. D. Hemádri's *Chaturvarga Chintamani* about 1300 A. D.

(iii) *Prose.—The Milindro Panho* (Dialogue of Menander with Nágasena on Buddhism, in Pali, was written about 155 or 50 B. C. The Buddhist Jataka Stories are the oldest memoirs in the world. Prof. Rhys Davids has shewn that in India, many of those tales, in slightly altered forms, found their way in the *Vrihat Katha* of Gunadhya, a courtier of Salivahana (78-83 A. D.), in the *Vrihat Katha Manjari* of Kshemendra Vyasadasa (1037 A. D) and in the Katha-Sarit-Sagara of Somadeva (1125 A. D.), in the *Pancha-Tantra* and *Hitopadesa* of Vishnu Sarman (2nd century A. D.).

In Europe, they found their way in the Fables of Æsop, in the Tales and Poems of Dan Chaucer and La Fontaine ; and in the Popular Stories of two Grimm Brothers.

The Tales of Vishnu Sarman, the Indian Froebel, were done into Persian (531-572 A. D.), Into Arabic in the 8th, into Greek by Symeon Seth about 1050 ; into Latin by Possinus ; into Hebrew by Rabbi Joel (1250)

into Spanish in 1251; into German in the 15th century A. D.; then into all the languages of Europe, called the Fables of Pilpay or Vidpai *i. e. Vidyapati.*

In the 2nd century A. D., Asvaghosha wrote his *Buddha Charita* (Life of Buddha) and Nàgárjuna wrote his *Mahayana* (Excellent Way to Salvation), besides many other works.

In the 6th century A. D., a great change came over our Sanskrit prose. Authors undertook more ambitious works and the style became ornate and artificial. Dandin wrote his *Dasa-Kumara Charita.* (Adventures of Ten Princes). Bànabhatta was a native of Behar. His father was Chitrabhanu and mother Rajya Devi. He lost his father at 14. He came to the court of Harsha Vardhana where his genius found full play About 630 A. D., he wrote a Biography of his great master entitled, *The Harsha Charita*, full of historic informations. His *Kàdamvari* is a highly enchanting novel written in prose-poetry. The book was completed by his son Bhushana Bána. Subandhu's *Vasavadattà* is a short romance composed about 600 A. D. To console Queen Suryyavati of Kashmir, on the death of her grandson Harsha Deva in 1125 A. D., Soma Deva abridged Gunadhya's *Vrihat Katha* into the *Katha-Sarit-Sagara* in 18 books and 124 Chapters, which gives the entire folk-lore of India. Ballàla Sena, a powerful king of Bengal, wrote his *Dâna Sãgara* in the 11th century.

Rhetorics. Bámana's *Kavyalankara Sutra* (5th century A. D.) and Dandin's *Kavyadarsa* (Mirror of Poetry) seem to be the earliest works on the subject

(6th century A. D.) Mammata Bhatta's *Kavya Prakasa* (Rules on Composition) was probably composed in the 7th or early in the 8th century A. D. *The Sarasvati Kanthá bharana* was composed by Bhoja Deva of Dhar (11th century A. D.) Visvanatha Kaviraja of East Bengal composed his *Sáhitya Darpana* (Mirror of Composition) in 1450 A. D Vidyadhara's *Ekavali* was probably written in the 12th, the Ujjala Nilamani in the 16th; the *Alankara-Kaustubha*, the *Chandraloka*, the *Kavya Chandrika* and the *Kuvalayananda* were perhaps written in the 16th and 17th centuries. "The rhetoric of the Hindus in its analysis of the phenomena of taste and style is inferior to that of no other nation"—Cowell. P. 166, note.

Hindu learning reached its acme from the Christian era. According to Hindu tradition, the most flourishing period of literature is that of Vikramaditya, a little before and after Christ. Good writers extend from the 2nd century B. C. to the 8th century A.D. Though works of merit, both in literature and science, continued to be composed for sometime even after the Moslem invasion, yet the Muses left our Indian lordly Hall, practically after 700 A. D., when *genius* died and the Age of Commentary began.

About 700 A. D. Garudapada wrote a commentary on Isvara Krishna's *Sankhya Karika* and Kumarila in his *Tantra-Sara Vartika*, commented on Savara Swami's *Karma Mimansa Sutra*. Sankara—the root of modern culture, wrote very able commentaries on the chief Upanishads, the Vedanta and the Gita. (810—820

A. D) Sridhara Swami wrote his commentary on the Vishnu Purana and the Gita. (9th century A. D.) Medhatithi gave his valued notes, on the *Manu-Sanhita* about 900 A. D.

Jimutavahana was the Prime Minister of Vijaya Sena, a most powerful king of the Sena Dynasty of Bengal. He wrote a commentary of Yajna-valkya Sanhita, called the *Dharma-Ratna* of which the well-known *Daya-Bhaga* (Law of Inheritance) is a part. (1005 A. D.)

Ramanuja, born 1017 A. D. wrote a commentary on the Gita, the Vedanta &c.

Bijnanesvara wrote his *Mitàksharà* about 1100 A. D. Kulluka gave notes on Manu about 1250.

Bhojadeva (11th century) wrote commentaries on the Yoga philosophy and many other works.

Madhava and Sayana, two learned brothers, were ministers to Raja Rama Chandra of the Vijayanagar kingdom, Deccan. Madhava wrote on philosophy and other works. Sayana, perhaps the greatest Scholiast of India, wrote his commentary on the Rig-Veda and other works. (14th century A. D.,

Vátsyãyana first wrote a commentary on Gautama's Nyaya (Logic). Jain Devanandi wrote his *Patra-Parikshá*, a work on Logic in which he criticised Gautama. Kunda Kundacharya wrote 84 works on different subjects. Udayana of Mithila wrote his *Kusumanjali* on Logic in the 12th century A. D. Mallinatha, the Prince of Indian commentators, annotated Kalidasa's Raghu, Kumara and the Meghaduta : the Tikà is called *Sanjivani*. Bharavi's *Kirata* : the

Tika is called *Ghantápátha*. Magha's Sisupala-Badha : the Tika is called *Sarvankashá*. Harsha's Naishadha : the Tika is called *Jivátu*. Bhatti's Bhatti-kavya : the Tika is called *Sarva-Pathina* (recently discovered.). Vidyadhara's Ekavali : the Tika is called *Tarala*. His Tika on the *Tarkika Raksha* is called *Nishkantiká*. The *Siddhanjana* and the *Svara Manjari Parimala* were annotated both by Mallinatha and his son Kumara Swami. The *Prasastapada Bhasya* on the Atomic Theory of Kanáda, was also annotated by Mallinatha. From the 10th century A. D., sprang vernacular literature. Rajput Rásas, Dhal and Sijhai contribute to political or biographical literature.

Archæology.—Its value in history as the most secure source of informations, is indeed great. Moreover, it contributes much interest to general literature. With its help, much lost history has been recovered in the last 70 years. Its branches are (i) Architecture (ii) Epigraphy and (iii) Numismatology.

Numberless are the ancient temples and topes in India. Architecture gives no history, but shows the splendour and power of kings.

Inscriptions are wide-spread and most reliable. The Rock Inscriptions—the Edicts are unique in character. Sanskrit plays are described in rocks at Ajmir and Dhar. Architectural arts are described in the inscriptions of Chitor Fort. Pilgrims' Notes also are found in inscriptions.

Most of the inscriptions are signs of victory, donative grants or dedication of temples to gods,

Inscriptions of victory are generally in rock, stone &c. These *Prasastis i e.* panegyrics often display good Sanskrit, metric skill, fine poetry and authentic history. Donative grants &c are generally on copper-plates.

Inscriptions abound in the Deccan. Many thousands are yet found. But those of North India are more important. The Southern inscriptions date only two thousand years ago. The North Indian inscriptions are more ancient.

Coins are various and many. The oldest is a quadrangular Copper piece called *Karshápana*, at first without letters. Then it bore the figure of animals. Next it bore a letter or two. Persian, Greek, Scythian and other foreign coins are found in plenty. The Greek coins are most beautiful. Hence many Indian Kings stamped their own coins after the Greek model. Sanskrit Nagari, Greek, Persian &c.—were used in them.

Language.—From B. C. 200 to 700 A. D., Sanskrit was in a full living state. It was not only the language of the learned, but also of the court and camp, of the writers, of coins and inscriptions, of the Northern Buddhists, of the Jains. Even common people understood easy Sanskrit in towns and other learned centres.

Pali was still the sacred language of the Buddhists, and specially of the Southern Buddhists. The lightless common people used different forms of Prakrit in different parts.

About the Christian Era, 4 principal Prakrits were *Maharastri* spoken in the Bombay Presidency, *Saurasení*

spoken in the Muttra districts; *Paisachi* spoken probably in the N. W. India, and *Magadhi* in Eastern India. All these four were born of Pali.

Bararuchi's *Prakrita-Lankesvara* and Visvanath's *Sahitya Darpana*, Chap. VI. give the details and examples of 18 languages as spoken in India before the rise of the vernaculars. These were Sanskrit, Prakrit, Udichi (Northern Dialect) Maharashtri, Magadhi, Misrarddha Magadhi (Mixed Half Magadhi), Sakabhiri (Dialect of the Scythians and Abhlrs), Sravasti, Dravidian, Odrian (Uriya), Western, Eastern, Valhika, Rantika, Deccanese, Paisachi, Avanti, and Sauraseni.

The Vernaculars came to being after the 10th century A. D. Pali-follows Sanskrit, but the Prakrits do not. Revival of Hinduism drove Pali away. Gradually Prakrits became powerful. The Aryan Vernaculars were—Assamese, Bengali, Uriya, Hindi, Nepalese, Kashmiri, Panjabi, Sindhi, Gujrati and Marathi.

The Indo-Chinese tongues were used by the Tibeto-Burmans of the Himalayan States.

From *Dravidian* sprang up 12 languages of the South: viz., Tamil, Telugu Canarese, Tulu, Malayalam and Coorgi. These 6 were excellent. While Tura, Kota, Gond, Khond or Ku, Oraon, Maler or Rajmahali were not literary. (Dr. Caldwell).

Tamil, Telugu and Canarese are distinct from Sanskrit Tamil is the most pure and often regarded as the source of Telugu and Canarese. Telugu is much mixed with Sanskrit words. Malayalam of Malabar is closely connected with Tamil.

All the Northern vernaculars contain a little non-Sanskritic element. Prof. E. B. Cowell thinks it as a relic of the aboriginal languages. This non-Sanskritic basis of the Northern Vernaculars saturated with Sanskrit, is hardly perceivable without close scrutiny. The non-Sanskritic tongues of the Deccan were probably of Turanian origin ; the tongues of the hill-tribes also possibly belong to the same Turanian Family.

The Pandu-lipi Sangraha (Collection of Manuscripts —a Sanskrit work) names 6 principal Prakrits and 27 dialects of North India.

The Prakrita Chandrika describes them as follows :—1. Maharashtri. 2. Avanti. 3. Sauraseni. 4. Ardha-Magadhi. 5. Valhiki. 6. Magadhi.

The Dialects are—Brachandra (?), Lata, Baidarbha, Upanagara, Nagara, Barbara, Avantya, Panchala, Malawa, Kaikaya, Gaura, Odra, Daiva, Paschatya, Pandya, Kountala, Sainhala, Kalinga, Prachya, Karnata, Kanchya, Dravida, Gourjjara, Abhira, Central and Bairala.

"It is from the Prakrits and not from the literary Sanskrit that the modern Vernaculars of India branched off in course of time. *Max Müller.*

Katyayana in his Pali grammar starts a new theory : He says that Pali is the origin of all the Indian languages, Sanskrit and Prakrits. Prinsep, Muir, Wilson, Burnouf, Lassen and other great scholars say that *Pali is the eldest daughter of Sanskrit.*

The Vrihad Dharma Purana, Part I. Chap. 25. 11-13 verses states that there were 56 languages in

Afghanistan was early reduced by the Arabs. The Afghans were fire-worshippers.

The example of Persia spread Islam among powerful nations such as Tartars, Chinese, Malaya, Asiatic Islands—independent of their arms.

(iv) *India*.—(a) The earliest Arab descents on the Bombay Coast and Sindh by sea, under Omar, were probably piratical expeditions to carry off Indian women whose beauty was much esteemed in Arabia. (Pottinger. P. 388).

Several detachments sent through the South of Mukran failed from the desert character of the country.

In 664 A. D., at the time of their first expedition to Cabul, Mohalib with an army, penetrated to Multan and brought back many prisoners from there. Probably he meant to explore the intermediate country and that his report was not encouraging.

(b) Second Arab Invasion of India (711 A. D).—An Arab ship, being seized and looted by pirates at Dewal, a sea-port near modern Karachi, Raja Dahir was called on for restitution. He declined compliance saying that Dewal was not subject to his authority. The Mussalmans not admitting his excuse, sent 1000 foot and 300 horse to enforce the demand. The detachment perished like its predecessors. Hajjaj, the Governor of Basra, then prepared a regular army of 6,000 men at Shiraz and made his nephew Muhammad ibn Qasim, aged only 20, its commander. Provided with catapaults and other engines of seige, he conducted the army safely to the walls of Dewal.

son of Lakshmi-dhara of Benares, perfected the entire grammatical studies in his monumental work called the *Siddhánta Kaumudi* in the 17th century A. D. Bhattoji also wrote 33 other works.

About 480 A. D. Buddhist Chandra Gomina wrote a non-Paninian Grammar.

About the Christian Era, Vararuchi, a gem of Vikramàditya's court, wrote a grammar on Prakrita, called the *Prahrita Prakasa.* His work on Letter-writing, called the *Patra-Kaumudi* is also well known.

Rebuked by his learned queen, Salivahana resolved to learn, somewhat late in life. But Sanskrit grammar puzzled him. To enable him to study Sanskrit easily, to cut a royal road to learning, Sarva Varman, a scholar of his court, wrote the *Kalàpa* or *Katantra* Grammar on an unscientific but easy method. (78 A. D.).

Another excellent and popular grammar is the *Mugdha Dodha* (Grammar Made Easy) by Bopa deva, son to Kesava Misra and disciple of Dhanesvara, both physicians. Bopadeva was a Marathi Brahman of the 12th century A. D. Besides this grammar, he wrote *Kavi-kalpa-Druma*, *Rama-Vyakarana*, *Kavya-Kama-Dhenu*, *Sata-sloka Chandrika* and edited the *Bhagavata* as we find it now.

Like Valmiki, Panini, Kalidasa, Mallinatha and others, Bopadeva was at first very dull. He was turned out of school. On his way home back, he sat in a forest on a step, all gloomy and cast-down. He noticed an erosion in a rock but could not make out its cause. Presently some women came there for water and placed

their full pitchers on the rock. Now he understood how constant touch of the pitchers had worn out the rock, He persevered and shone in life.

(ii) Mathematics :—

The Mathematical Science was in most perfection in India in the 5th century A. D.

Prof. Brajendra Nath Seal's *Positive Sciences of the Hindus* and Prof. Benoy Kumar Sarkar's "*Hindu Achievement in Exact Science* will shew Hindu progress in the positive sciences. The cultural superiority of the West dates from the 16th century A. D. Discovery of *Steam* in the 19th, made Europe and America very great.

Modern scholarship speak of the Hindn source of the Greek Sciences. The Saracens had their Mathematics, Chemistry, Medicine &c. from the Hindus.

Pure Mathematics was not only in advance of some of the systems of the Greeks, but anticipated European discoveries of the 16th, 17th, and the 18th centuries.

Hankel says,—"It is remarkable to what extent Indian Mathematics enters into the science of our time." —Mathematics, like other subjects in India, had its origin in religion.

Arithmetic (Pati-ganita). The invention of the Decimal Notation gave our ancestors so great an advantage over the Greeks in the Science of numbers. A writer in the *Edinburg Review*. Vol. xviii, P. 211, contends that Decimal Notation is not a very old invention and says that if it had existed in India in the 6th century B. C., Pythagoras would imitate it.

We have seen that *Rasi i e.* Science of Numbers was a distinct subject of learning in the Epic Age. The Rig-Veda abounds in the use of numbers. The largest number in Hindu arithmetic is of 18 digits. Philosophy of Pythagoras is not void of the use of numbers. Baha-ul-Din, an Arab writer calls the Hindus inventor of the Decimal Notation. Another proof appears from an Introduction to an Arabic work on Poetry. All the Arabic and Persian works call the Hindus inventor of the system. Hindu arithmetic reached Arabia in the 8th century and thence found its way into Europe.

The Decimal Notation was known to Aryya Bhatta in the 5th century A. D.

Dr. Morgan says "Indian Arithmetic is that which we now use."

Bhaskara's Arithmetic was called *Lilavati.*

Algebra (Bija-ganita).—Cajori says, "The Indians were the real inventors of Algebra." From India, the science went to Arabia and thence to Europe. Mr. Colebrooke says that Muhammad ibn Musa first published Algebra among the Arabs. He had compiled his work from the Indian astronomical works, during the rule of Al Mansur (749-775 A. D.)

Hindus most excelled the Greeks in Algebra. Discoveries of algebra are found in the works of Brahmagupta (B. 598 A. D.) in whose time, the science was probably at its height. Mr. Colebrooke makes him a predecessor or contemporary of Diophantus, the first Greek writer on Algebra (about 360 A. D.) Dr. Bhau

Daji (J. R. A. S. New Series, Vol. I. P. 405) gives the date of Aryya Bhatta as 476 A. D. I think like Varahamihiras, there were other Aryya Bhattas.

Hindus are superior over the Greeks in the perfection of Algebra. Aryya Bhatta is superior to Diophantus by his knowledge of the resolution of equations involving several unknown quantities and in general method of resolving all indeterminate problems of at least, the first degree. He and his successors (Sridharacharyya and others) press hard upon the discoveries of Algebraists who lived almost in our own time. (Elphinstone. P. 142).

Aryya Bhatta is not the inventor of algebra among the Hindus. The science was in his time in such a state as it required the lapse of ages and many repeated efforts of invention to produce. [Ed. Rev. Vol. XXIX. P. 143]. It was in his time or 5th century A. D. at the latest that Indian algebra seems to have attained its highest perfection.

The Edinburg Review, Vol. XXI, P. 372 gives a striking history of a problem, "to find x so that ax^2+b shall be a square number." Diophantus first tried to solve it. Fermat extended it and sent it as a defiance to the English algebraists in the 17th century A. D.; but was only carried to its full extent by Euler who arrives exactly at the point before attained by Bhaskara in 1150 A. D.

Another solution given by Bhaskara in 1150 A. D. was exactly the same that was hit on by Lord Brounker in 1657 A. D. The general solution of the same was

unsuccessfully attempted by Euler and only performed by De la Grange A. D. 1767, although it had been completely given by Brahmagupta in the 7th century A. D.

Hindu superiority over the Greeks lies more in the excellence of method than in discoveries. [Colebrooke's Indian Algebra quoted in *Edinburg Review*. Vol. XXIX. P. 162.]

Hindu process of *Cuttaka* was published to Europe by Brachet de Mezeriac about 1624 and is virtually the same as that explained by Euler. (Ed. Rev. Vol. XXIX. P, 152).

"The *Cuttaca* is a quantity such that a given number, being multiplied by it and the product added to or subtracted from a given quantity, the sum or difference will be divisible by a given divisor without remainder"—E. B. Cowell.

The application of algebra to astronomical investigations and geometrical demonstrations is also an invention of their own, and their manner of conducting it, is, even now, entitled to admiration." Vide Colebrooke's views on Hindu Algebra. P. XXII. 1817.

Arabic writers translated Hindu Algebra in the 8th century. Leonardo of Pisa took it to Europe.

Geometry & Mensuration.—We have shewn already that Geometry as a science originated in India in the construction of Vedic altars. Geometry is discussed in the *Sulva Sutras* of the *Taittiriya Sanhita*, of Baudhayana, of Apastamba and was studied till the time of Bhaskara (12th century A. D.) and beyond. Pythagoras learnt his geometry in India. Geometry is still

used in India to a very small extent, in measuring lands, in architectural designs and in making *mandalas i. e.* sacrificial fields with coloured powders.

Mensuration also was known to the Hindus. The ratio of the diameter to the circumference is given in the *Suryya Siddhanta.* The areas of triangles, circles, quadrilateral figures are discussed.

Altitudes of distant things were ascertained. The Purans often speak of the heights of mountains and hills and also of the measure of their parts that lie below the surface of the ground. How this latter was ascertained seems to be a little wonder.

Vachaspati (12th century A. D.) anticipated in a rudimentary manner the foundations of solid (co-ordinate) Geometry. (B. N. Seal) Disuse of Vedic altars and the help of algebra have made geometry a lost science in India.

Trigonometry (Trikona-miti).—In some points the Hindus anticipated Modern Trigonometry devising the *sines*, Arabic corruption of Skr. *Sinjini* and Versed Sines unknown to the Greeks who calculated by the help of the Chords. Bhaskara (B 1114 A. D.) had discovered 500 years before Newton, the principle of the Differential Calculus and its application to astronomical problems and computations. Bhaskara's Golàdhyàya portion deals with spherical trigonometry (translated by Mr. Wilkinson).

The *Suryya Siddhanta*, a very ancient work, but spoiled by later interpolations, contains a system of trigonometry which not only goes far beyond anything

known to the Greeks, but involves theorems which were not known or discovered in Europe till the 16th century A. D. Such is that of Vieta pointed out by Prof. Playfair, in his question sent to the Asiatic Society (As. Res. Vol. IV. P. 152). Prof. Playfair has published a memoir on the Hindu Trigonometry. (Trans. of the R. S. of Edinburg. Vol. IV.) which is referred to by Prof. Wallace with the following important observation of his own :—"However ancient therefore any book may be in which we meet with a system of trigonometry, we may be assured, it was not written in the infancy of science. We may therefore conclude that geometry must have been known in India long before the writing of the *Suryya Siddhanta*." There is also a rule for the computation of the sines involving a refinement first practised by Briggs in the beginning of the 17th century. [*British India.* Vol. III. P 403, in the Edinburg Cabinet Library.] Prof. Playfair speaks on Hindu Trigonometry thus :—"It has the appearance like many other things, in the science of those eastern nations of being drawn up by one who was more deeply versed in the subject than may be at first imagined and who knew more than he thought it necessary to communicate. It is probably a compendium formed by some ancient adept in geometry for the use of others who were mere practical calculators."

In *Kinetics*, the Hindus analysed the concept of motion, gravity (ascribed to the attraction of the Earth) acceleration, the law of motion and the accelerated motion of falling bodies.

Some of their investigations were solid achievements in positive knowledge, as in Materia Medica, Therapeutics, Anatomy, Embryology, Metallurgy, Chemistry, Physics, and Descriptive Zoology.

Hindus were pre-eminent in all these Sciences besides Metaphysics and Religion.

Astronomy.—Hindu astronomy labours under the following defects :—(1) Absence of a general theory. (2) Unequal refinement of the different portions now present. (3) Want of demonstrations and of recorded observations. (4) Rudeness of the instruments used. (5) Inaccuracy in observations. (6) Suspension of all progress at a certain point In spite of these disadvantages, Hindus made great advance in astronomy which shows "great marks of imperfection with proofs of very extraordinary proficiency."

Some of the most brilliant results in astronomy were attained by our ancestors in the Pauranic Age.

Garga wrote his *Sanhita* in the 1st century B. C. He speaks of the Greek conquests in India ; he calls the Greeks viciously valiant barbarians. Yet he does not hesitate to say that the Greek astronomy is worthy of study. This regard for the Greek astronomy from a hostile critric plainly shows subsequent Greek influence on Hindu astronomy. The Buddhist missionaries not only gave to the West Indian cult and culture but also brought back many useful lessons from Alexandria and Greece. Hindu kings imitated beautiful Greek coins, sculptures illustrated in the Gandhara School. Except the work of Lagadha, all other astronomical works after

Christ, betray a distinct Greek influence. The *Samvat* is a lunar, but the *Sakabda* is a *Solar* year. Solar year was, no doubt, known to the Vedic Rishis. But the Lunar one was long in practice. Indians brought it probably from Alexandria. Hindus never borrowed or copied a whole system from outside. They took *hints*—germs—that soon fructified into splendid things on the rich Indian soil. Knowledge of Greek astronomy certainly helped the Hindus in correcting and improving their own.

The first Varahamihira, son of Varaha, an astronomer of Ujjain wrote the *Vrihat Sanhita* in the 1st century B. C. under the patronage of 1st Vikramaditya. The 2nd Varahamitira (80 A. D.) gave a revised edition of *Brahma Siddhanta*, an ancient work. The work of Lagadha, probably of the 2nd or 3rd century A. D., is free from any foreign influence. The third Varahamihira, author of the present *Vrihat Sanhita* lived in 285 A. D. (See *Vrihat Santia*, Chap. I. verse 2; Chap. III. verse 2.) But it is perhaps wrongly ascribed to the 4th Varahamihira (505—587). This *Vrihat Sanhita* is edited by Dr. Kern. Its 106 chapters deal with various subjects : Chap. 1 to 20 relate to the sun, moon, earth and the planets. Chap. 21 to 39 deal with rain, winds, earth-quakes, meteors, rain-bow, dust-storm, thunder-bolts &c. Chap. 40 to 52. treat of planets, vegetables and commodities of different seasons. Chap. 43 to 60 :—speak of various miscellaneous matters including portents, house-building, gardening, temples, images &c. Chap. 61—78 : treat of various animals,

men and women. Chap. 79—85: retate to precious stones, furniture &c. Chap. 86—96 treat of various cmens. Chapters 97—106 treat of various matters including marriages, the divisions of the Zodiac &c. It is an encyclopœdic work of utmost value for general informations and merit, as well as an astronomical work. Chapter 14 is a complete geography of India and names numerous provinces and towns of India. Chapters 41—42 give a vast number of commodities, vegetables and manufactures. Chapter 61—67 describe various animals. Chap. 79—85. state various articles—from a diamond to a tooth-brush Chapter 58 lays down rules for constructing various images viz., Rama, Bali, Vishnu with 8, 2 or 4 hands, Baladeva, Subhadra, Samba with four faces, Indra, Siva, Bharani, Buddha, the gods of the Jains, the Sun, the Linga, Yama, Varuna, Kuvera, Ganesa with his elephant head. Chapter 60 states that the Bhagavatas worship Vishnu; the Magas worship the sun. The twice-born smearing their body with ashes, worship Siva. Matris are worshipped. The Brahmans worship Brahma. The Sakyas and the naked Jains (?) worship the calm-souled Buddha. The book also alludes to the perfect toleration of the age

Utpala wrote a commentary of it in the 10th centnry A. D. *The Suryya Siddhanta* is said to have been first written by Vivasvan, father to Manu (29th century B. C.) Vivasvan's dynasty is now called the *Suryya Vansa* (Solar Dy.) and his work also is called the *Suryya Siddhanta.* The original work is lost. Being repeatedly recast, the book, still a learned one, has

received its final redaction in the 5th century A. D. The present book was written in the Vernal Equinox. The position of the Vernal Equinox is shown by Mr. Cole brooke (As. Res. Vol. IX. P. 329. Note ; also by Sir William Jones, As. Res. Vol. II. P. 392.)

The *S. Siddhanta* is an authority with Varahamihira.

Its 14 chapters treat of mean and true places of the planets ; of questions on time ; of eclipses of the sun and moon ; of the conjunctions of planets and stars ; of the phases of the moon ; of the positions of the moon's cusps ; of the declination of the sun and moon ; of cosmography ; of the construction of astronomical instruments and of the different kinds of time.

Aryya Bhatta—was born at Pataliputra in 476 A. D. The Arabs called him Aryya Bhar. He was one of the earliest Hindu writers on Algebra. His work called the *Aryya-Bhattiya Siddhanta* consists of the Gitikapada, the Ganita-pada, the Kala-Kriya-pada and the Gola Pada. Its English translation is edited by Dr. Kern. Aryya Bhatta maintains in his work :—

(i) The theory of the revolution of the earth on its own axis. (ii) True cause of the solar and lunar eclipses. Before him, Kalidasa, in his *Raghu Vansa*, XIV. 40, refers to it. "What in reality is only the shadow of the earth, is regarded by the people as an impurity of the pure moon". Minister Sanjaya also speaks of the same in the Mahabharata.

(iii) In Gola-pada, he gives us the 12 divisions of the Solar Zodiac. (iv) He gives the approximate length of the equator or circumference of the Earth as

known to the Greeks, but involves theorems which were not known or discovered in Europe till the 16th century A. D. Such is that of Vieta pointed out by Prof. Playfair, in his question sent to the Asiatic Society (As. Res. Vol. IV. P. 152). Prof. Playfair has published a memoir on the Hindu Trigonometry. (Trans. of the R. S. of Edinburg. Vol. IV.) which is referred to by Prof. Wallace with the following important observation of his own :—"However ancient therefore any book may be in which we meet with a system of trigonometry, we may be assured, it was not written in the infancy of science. We may therefore conclude that geometry must have been known in India long before the writing of the *Suryya Siddhanta*." There is also a rule for the computation of the sines involving a refinement first practised by Briggs in the beginning of the 17th century. [*British India.* Vol. III. P 403, in the Edinburg Cabinet Library.] Prof. Playfair speaks on Hindu Trigonometry thus :—"It has the appearance like many other things, in the science of those eastern nations of being drawn up by one who was more deeply versed in the subject than may be at first imagined and who knew more than he thought it necessary to communicate. It is probably a compendium formed by some ancient adept in geometry for the use of others who were mere practical calculators."

In *Kinetics*, the Hindus analysed the concept of motion, gravity (ascribed to the attraction of the Earth) acceleration, the law of motion and the accelerated motion of falling bodies.

Brahmagupta (B. 598 A. D.), like Arayya Bhatta was a Sakali Brahman of East India. He wrote his *Brahmasphuta Siddharta* in 628, when he was aged only 30. The book has 21 chapters : 1 to 10,—contain an astronomical system showing the true places of the planets, the calculation of solar and lunar eclipses, the position of the moon's cusps, the conjunctions of planets and stars.

The 12th and the 18th chapters are rendered by Mr. Colebrooke.

Great political convulsions followed in India after 650 A. D. and consequent darkness for 5 centuries. *Bhaskaracharyya* was born in 1114 A. D. at the village Vijjaravira in Maharashtra. His father was Mahesacharyya and great grand father, Bhaskara Bhatta.

He came of a family of scholars. His wife was Lilavati. He lived on the Godaveri. At 36, he wrote his *Siddhanta Siromani* (1150 A. D.) that contains chapters on algebra, arithmetic, geograpny, spherical trigonometry and astronomy. He was the evening star of farewell.

Mr. Cobbrooke notes the following in connection with Hindu Astronomy : (i) Regulation of time by the sun and moon. (ii) Adjustment of Calendar both civil and religious. (iii) Careful observations of the luminaries. (iv) Determination of the moon's synodical revolution. (v) Division of the Lunar ecliptic into 27 or 28 parts. (vi) Observation of the Fixed Stars. (vii) They knew well the most splendid of the primary planets ; the period of Jupiter is introduced by them in

conjunction with those of the sun and the moon. (viii) Two extraordinary points of the early Hindus :— (a) Precession of the equinoxes : in it, they are more correct than Ptolemy. (b) Diurnal revolutions of the Earth on its axis. (Hindu Algebra &c. P. xxii.)

The Question of Originality :—The following points are in favour of Hindu originality in astronomy : (a) In the first part of their progress, all other nations were in still greater ignorance. (b) In the more advanced stages, not only is their mode of proceeding peculiar to themselves but is founded on principles unknown to other ancients. It shows a knowledge of discoveries not made even in Europe until recently As far as their astronomical conclusions depend on those discoveries, they cannot have *borrowed*; moreover, persons who had such resources within themselves, must not have relied on others. Hindus probably took *hints* from the Greeks of Alexandria, but they never *copied* the doctrines of others. Hindu writers speak respectfully of the Greek astronomy. Their astronomy, with its apparatus of eccentrics and epicycles, resembles that of the Greeks. Hence it is probable that the Hindus received from the Greeks that knowledge which enabled them to correct and improve their imperfect astronomy.*

As regards the Solar zodiac, Hindus may have taken the *hint*, not from the Greeks but from the Assyrians. Greeks invented the names and figures only *gradually*. Cleostratus (6th century B. C.) added the *ram* and the *archer*. The *balance* was introduced

in the time of the Ptolemies (See Letronne, Journ. des Savans, 1839). In India, *Baudhayana* (long long before the 6th century B. C.) in his *Sutra* first mentions these signs. (Colebrooke's Essays. Vol. I. P. 202).

Dr. Bhau Daji in J. R. A. S. New Series, Vol. I. P. 409, quotes a couplet from Varahamihira (285 A. D., not 505—587 A. D. as is supposed) giving all the Greek names in a corrupted form. Moreover, his work contains many Greek terms such as *heli* (Helios), *jyamitra* for diametre, *hora, kendra, lipta* &c. See also Dr. Kern's Preface to his edition of the *Vrihat Sanhita*. These do not prove that the Hindus borrowed the Solar Zodiac from the Greeks. The Baudhayana Sutras, the two Sanskrit Epics and other ancient works make occasional mention of the signs or some of them.

"Their astrology", says Mr. Colebrooke, "is almost entirely borrowed from the West." This is perhaps the only instance where Mr. Colebrooke speaks rather rashly. Astrology, like astronomy, was early cultured in India. In the Epic Age, astrology is a subject of learning. We then hear of *ganakas i. e.* astrologers. Astrology helped the discovery of new medicines, performance of sacrifice and other good works. The Brahmins counselled the house-holders and the peasants on annual forecasts. Our readers probably remember the council of Chandragupta (312 B. C.) held in spring every year for astrological purposes. Subhadrángi, mother of Asoka, though a Brahmin girl, was married to the Kshatriya Vindusara only because a Brahmin had told her great fortune. It is needless to multiply

examples. Manu is quoted in Garga (1st century B. C.) as an authority on astrology.

Col. Wilford says that in the 1st century A. D. Hindu astrologers were in high estimation and repute at Rome and none but the richest men could afford to employ them. (As. Res. Vol. X. P. 104).

Yavanacharyya was born of a Brahmin family of Arabia and educated in the University of Alexandria. He wrote several treatises on astrology. Of our 23 astrologers, 5 viz, Chetta, Cautta, Romaka, Hillaja, and Dishana were born at Mecca. They are Hindus, though generally called *Jávanas*. Cangha was a Hindu astrologer. His Arabic translator calls him Cancah-al-Hindi. (De Herbe lot.) The *Játakas* (Birth-registers) furnish materials afterwards worked into *Kosthis* (horoscopes), which tell the entire fortune of a man's life. Palmistry is an important branch of astrology. Reading the lines, signs and figures on the palm and other parts of the body, they can clearly and correctly tell one's fortune. There are means of reading another's mind, tracing the missing articles, warding off evil influence of enemies or bad planets &c.

Chanakya in his *Art of Government* speaks of a kind of clock according to which they would gong bells to conduct office-work. He probably meant a Sun-dial. Another means is : To find the hour of the day, stand in the sun, measure your shadow by your steps, double the steps and add 14 to it. Then divide 292 by the sum : The quotient is the time before or after noon. Suppose your shadow measures 20 steps. Then 20 × 2

$+ 14 = 54$. $\therefore \frac{292}{54} = 5\frac{16}{27}$ dandas = a little over two hours. The time is then about $5\frac{1}{2}$ dandas after sunrise ; and if in the afternoon, it is so many *dandas* to sun-set.

§ MEDICINE.

Europe's Debt to India.—The works of Hippocrates, "the father of medicine", show traces of a distinct influence of the Indian pharmacopœia. Of course, he had his ideas in Persia (Royle's Essay. P. 89.). Ktesias also wrote an account of the Indian plants &c. Alexander's writers described India as the land of medicinal and aromatic plants. The Brahmins paid great attention to medicine and philosophy

Nearchus and Arrian say that the Brahmins could cure snake-bites and other generally incurable diseases. Early Enquiries of Europe into Hindu Medicine and Works :—

Prof. H. H. Wilson's brief notice in the Oriental Magazine (1823). The great traveller and scholar Csoma de Koras gave a sketch of Hindu medical opinions as rendered into Tibetan language in J. A. S. 1835. Heyne and Ainslie collected much information on Hindu medicine. Dr. Royle combined points from these previous works and added his own original researches in his "*Antiquity of Hindu Medicine*" (1837). Dr. Wise published in 1845 a commentary on Hindu Medicine. His *Review of the History of Medicine* was published in London in 1867.

Greek origin of medicine was now set aside and its Hindu origin established. Dr. Royle shows, after an exhaustive inquiry that much of the Materia Medica of Dioscorides (1st century A. D.) was taken from the more ancient Hindu Materia Medica. (Essay. PP. 82—104) Dr. Wilson's paper read before the Ashmolean Society of Oxford rofers to the products of India noticed by Ktesias (5th C. B. C.) Theophrasus had much from Hindu Medicine (3rd century B. C.) Greek *Therapeutics* originated from the system of medicine of the Therapeuts, Skr. *Sthaviraputras,* Buddhist missionaries of Egypt and Alexandria. Aetius, an Alexandrine writer on surgery (5th century A. D.) was acquainted with the medicines, diseases and practices of India.

Hindu Medical Science in Europe through the Arabs :—Of the numerous sciences taught by the Arabs to Europe, the foremost was the science of medicine. "They had acquired a great skill in the uses and properties of medicinal herbs, for to them (Arabs) had been early opened the oldest and at the same time one of the richest sources of knowledge—the medical system of the Indian physicians." (Humboldt.)

The Arabs themselves admit their debt. The author of the *Kitab-ul-fihrist* (10th century A. D.) says that by order of the Caliphs Harun and Mansur, several Hindu works on medicine, materia medica and therapeutics were done into Arabic. *Susrud* (Susruta) was translated by Mankh the Indian who had cured Harun-ar-Rashid of a severe illness and was appointed physician in charge of the royal hospital. Prof. Max Müller

has clearly shewn that not only Susrut but also Charaka (Xarch, Scirak &c.), the *Nidana* (Badan) and the *Ashtanga* (Asankar) a book on poison by Sanaka and several other works were done into Arabic. (Dr. P. C. Ray's History of Hindu Chemistry Vol. I.) Charaka is very often mentioned in the Latin translations of Serapion (Ibn Sarafyun), Avicenua (Ibn Sina) and Rhazes (Al Razi). *Deudar*, Skr. *deva-daru* (not a modern discovery) was described long long ago by Avicenna by its Sanskrit name *deiudar*. Serapion mentions the Indian *Triphalá*, the decoction of the three species of myrobalan. The Europeans knew their ultimate indebtedness to the Indians. Dr. Wise says, "It is to the Hindus we owe the first system of médicine."

Dhanvantari, a gem of Vikramaditya's Court, (1st century B. C. and A. D.) was a medical expert ; but his work is now lost. Hindu medical science made great progress after the Christian Era. Patanjali was probably a great writer of the 1st century. Salihotra of the Panjab, another great physician about the Christian Era, wrote especially on Veterinary Treatment.

The following is Dr. Wilson's analysis of ancient Ayurveda :—(i) *Salya*, the art of extracting extraneous things like arrows, wood, earth &c., with the treatment of inflammation and suppuration thereby induced and by analogy, the cure of all phlegmonoid tumours and abscesses. (ii) *Salakya* :—The treatment of external organic affections or diseases of the eyes, ears, nose &c. The word is from *Saláká*, a thin sharp instrument which must have been in use from ancient times.

(iii) *Kaya-Chikitsya* is modern science of medicine. The Salya and Salakya together make up *surgery*.

(iv) *Bhuta Vidya*—is the restoration of the faculties from a disorganised state supposed to be induced by demoniacal possessions.

(v) *Kumara Bhritya* is the care of infancy comprehending the management of infants and the treatment of disorders in mothers and nurses.

(vi) *Agada Tantra*—treats of the administration of antidotes.

(vii) *Rasáyana*—Chemistry (?) Purification of blood.

(viii) *Bájikarana* professes to promote the increase of the human race.

Like the two Sanskrit Epics, the two great medical works *Susruta* and *Charaka* have come down to us from the 16th or 15th Century B. C. They are mentioned in the Mahabharata, but not in the Ramayana. Fven in their original forms, they were but compilations from older documents. Like the Epics, they have undergone many revisions. The present books, remodelled after Christ, contain much unworthy interpolations. Annotator Dalvana and Bágbhata say that the present Susruta was remodelled by the great Buddhist Scholar Nágárjuna in the 2nd century A. D. Nagarjuna retained only a part of the poetical portion of "*old Susruta*" and explained the rest in his own prose.

The defects of Charaka are said to have been made up by Drihra-vala, a learned writer of the Panjab.

Susruta treats of *surgery* and Charaka of *medicine*. Their fame went abroad early.

Divisions of Susruta's work.—

(i) *Sutra-Sthâna* treats of medicine ; of the elements of the body and various forms of disease ; of the selection of surgical instruments and medicines and of the practice following surgical operations. Next comes a description of the humours and the surgical diseases, the removal of extraneous substances and the treatment of wounds and ulcers.

(ii) *Nidana-Sthana* treats of the symptoms and diagnoses of diseases. The causes of rheumatism, piles, stone, fistula in ano, leprosy, diabetes and ascitas are spoken of. The symptoms of unnatural presentations in midwifery, internal abscesses, erysipelus, scrofula, hydrocele and diseases of the organs of generation and of the mouth are considered.

(iii) *Sarira-Sthana* or anatomy treats of the structure of the body. The soul and the elementary parts of the body, puberty, conception, growth of the body, bleeding, treatment of pregnancy and of infants are considered.

(iv) *Chikitsya-Sthana* describes the symptoms and treatment of diseases, wounds, ulcers, inflammations, fractures, rheumatism, piles, stone, fistula in ano, leprosy diabetes, and dropsy. Extraction of the child from the uterus in unusual positions and other matters are described. The use of clysters, of errhines and of the smoke of medicinal substances, is also described.

(v) *Kalpa-Sthana* treats of antidotes. The means of preparing and preserving food and drink and of distinguishing poisoned food are explained. The differ-

ent mineral, vegetable and animal poisons and their antidotes are explained.

(vi) *Uttara-Sthana* treats of various local diseases and other diseases like fever, dysentery, consumption, tumour, diseases of the heart, jaundice, discharge of blood, fainting, intoxication, cough, hiccough, asthma, hoarseness of voice, worms, stertorous vomitting, cholera, dyspepsia, dysuria, madness, demoniacal possessions, epilepsy, and apoplexy.

Susruta's arrangements of drugs and plants :—Roots barks, trees, leaves, flowers, fruits, seeds, acid and astringent vegetables, milky plants, gums and resins.

Susruta's Botanical Geography shows the sites and climates and seasons when and where the plants grow ; prescribes the weights and measures ; gives directions for expressing juices from fresh vegetables, making powder of well-dried plants, preparing infusions and decoctions of various kinds. Hindu physicians knew well the vast variety of vegetable medicines, and 1300 different plants.

Besides assuaging and depuratory medicines, there were drastic and mild purgatives, emetics, diaphoretics, and baths. Acid poisons were used with arsenic and mercurial preparations and stimulants, sedatives, and narcotics.

On Susruta's *surgery*, Dr. Royle says, "It will, no doubt, excite surprise to find among the operations of these eminent surgeons, those of lithotomy and the extraction of the fœtus *ex utero ;* and that no less than 127 surgical instruments are described in their works."

Surgery was divided into *Chhedana* (Scission), *Bhedana* (excision), *Lekhana* (scarification and inoculation) *Vyadhana* (puncturing), *Eshyan* (probing), *Aharyya* (extraction of solid bodies), *Visrava* (extraction of fluids) and *Siwana* (Sewing).

Dr. Wilson classifies the surgical instruments, as *Yantras* (implements), *sastras* (instruments), *kshara* (alkaline solutions or caustics) ; *agni* (actual cautery), *salaka* (pins), *sringa* (horns), *alabu* (gourds used for cupping) and *jalauka* or leeches. 'Besides these, we have threads, leaves, bandages, pledgets, heated metallic plates for erubescents, and a variety of astringent or emollient applications.

Instruments are desired and directed to be of metal always bright, handsome, polished and sharp, sufficiently so to divide a hair longitudinally. Learners are directed to acquire skill in the instrument by making incisions on vegetables, fresh hides of animals and the vessels of dead animals.

Dr. Wilson observes "The surgical operations were evidently bold and must have been hazardous : their being attempted at all is, however, most extraordinary unless their obliteration from the knowledge, not to say the practice, of later times, be considered as a still more remarkable circumstance. It would be an enquiry of some interest to trace the period and causes of the disappearance of surgery from amongst the Hindus."

The causes are social and religious degeneracy and political disaster. Prof. Madhu Sudan Gupta of Medical college, Calcutta, editing Susruta (Hindu Surgery)

observed "Acient Hindus had no prejudice against pursuit in a scientific way." Brahmans are seldom physicians now. They have long neglected surgery and left it to the barbers. Hindu *medicine* and not *surgery*, has revived a little, of late years, under the British Rule.

Charaka's work is in 8 BOOKS viz.—

(i) *Sutra-Sthana* explains the origin of medicine, the duties of the physician, the use of medicine, cure of disease, materia medica, diet &c.

(ii) *Nidana-sthana* gives a description of diseases as fever, discharges of blood, tumours, diabetes, leprosy, consumption, mania and epilepsy.

(iii) *Vimana-Sthana* treats of epidemics, the nature of food, the symptoms and diagnosis of disease, the use of medicines and the peculiarities of the fluids of the body.

(iv) *Sarira Sthana* treats of the nature of the soul, conception, the varieties of species, the qualities of elements, description of the body and the connection of the body and soul.

(v) *Indriya Sthana* describes the organs of sense and their diseases, the colour of the body, defects of speech, diseases of the body and of organs, loss of strength and death.

(vi) *Chikitsya-sthana* deals with disease and the means of improving the health and enjoying long life. It further treats of fever, dropsy, swelling, piles, diarrhœa, jaundice, asthma, cough, dysentery, vomitting, erysi pelus, thirst and the effects of poisons. It speaks of

remedying the effect of drinking, of inflammation, diseases of vital parts, abscesses, rheumatism and paralysis.

(vii) *Kalpa-Sthana* treats of emetics and purgatives, of antidotes and medical charms.

(viii) *Siddhi-Sthana* treats of evacuating medicines, of injections for the urethra, vagina and rectum, of abscesses, of the use of clysters, of the vital parts etc.

The names of so many diseases, the numerous and varied preparations of medicines &c, show the great progress of medical science.

Hindu knowledge of medicines was very extensive. In *simples*, they gave early lessons to Europe. They have taught the benefit of smoking *dhutura* in asthma and the use of cowitch against worms. They knew the use of artificial nose and other limbs. Their use of acids, oxides and other chemical compounds as medicines was certainly very bold. They were the first nation to apply minerals internally. They not only give mercury in that manner, but also arsenic and arsenious acid as remedies in intermittents. They have long used cinnabar for fumigations by which they produce speedy and safe salivation.

They cut for the stone, couched for the cataract and extracted the foetus from the womb. They were very successful in cataract ; but the operations for the stone often proved fatal. Stone can be cured by medicinal drugs that dissolve tbe stones. They have long practised *inoculation* but still many died from small-pox.

Hindu physicians are very attentive to the *pulse*, to the state of the skin, of the tongue, eyes, &c and to the

nature of evacuations : They form correct prognostics from the symptoms. They are not always judicious in their treatment. In fever, the patients are shut up in an artificially heated room, deprived of food and drink. They knew the use of blister.

Elphinstone.

The following points are worth remembering :—

(1) "Always protect thyself : for, existence is the first law of Nature. (Vedas) 2. On Health, depends everything"—Kalidasa. 3. Prevention is better than cure. 4. Food, drink, air, water, light, ground, clothing &c. should be as best as possible. 5. Purity, noble and good thoughts, virtuous energy—conduce to best health. 6. Envy the Cause, not the Effect. 7. Constipation is the root of many diseases. 8. Many diseases are cured by diet alone. But no disease can be cured by hundreds of best medicines without suitable diet.

We usually ascribe our Hindu neglect of surgery to prejudice and political disaster. But the true cause seems to be the discovery of many new wonderful medicinal drugs that could cure without surgical aid. As the invention of algebra led the Brahmins to neglect geometry ; so the discovery of new medicines led to the neglect of surgery. It is well-known that many of our Purans and Tantras mention many excellent medicines, used to this day. The neglect of Hindu surgery thus began from the Tantric Age *i. e.* 10th century A. D. Many of our country men know how common medicines cure cases declared "incurable, hopeless" by competent physicians.

At Bharatpur (Rajputna) I met a Mussalman gentleman versed in both Hindu and Muhammadan medicine; he could cure blindness simply with a collyrium. At Radha Kundo, Dist, Muttra, I saw a Hindu ascetic curing a cobbler of stone, simply with the juice of a few green leaves of a plant, mixed with a little sugar-candy. I know of a lady who can cure sinus, tumour, carbuncle, gangrinous wounds, ulcers &c. by some leaves and roots. The best surgical aid failed to set aright the unnatural position of the uterus of a girl. An old Kaviraja of Calcutta gave her a drug swallowing which she had her uterus all right. Now she is the mother of several children.

In time, this true cause was forgotten and a prejudice arose to say that the use of steel is forbidden to the Brahmins.

Formerly, there were Hindu physicians in the Persian Court. Alexander kept Hindu physicians in his camp. Harun-ar-Rasid of Bagdad kept Hindu Saleh and Manka as his own physicians. The Arabs openly acknowledged their obligations to the Hindus (Dr. Royle's Essay p. 44). Bagbhata, Madhava, Chakrapani (1060 A. D., flourished under the Pala Kings of Bengal) and others wrote on medicine. Recently His Highness the Thakur Sahib of Gondal, has written an able work on Hindu Medicine: The book is published by Messrs. Mac Millan & Co.

Chemistry.—Hindus knew Rasáyana (Chèmistry) and the preparation of chemical compounds. Their chemical skill is a fact more striking and more unexpected."

India abounds with materials from the earliest times. Hindus knew lime, charcoal, sulphur, sal ammonia, alum (abundant in Cutch), salt petre, sulphate of soda, borax (abundant in Tibet) and rock-salt (in W. India), alkalies, and acids. The Arabs borrowed those from India.

Dr. Royle, in his Essay pp. 43·44, describes the Hindu preparation of muriatic acid, medicinal use of metals, antimony, arsenic, medicines prepared with quicksilver, arsenic and nine other metals. They knew oxides of copper, iron, tin, zinc and lead; sulphurets of copper, zinc and iron; the diacetate of copper and the carbonates of lead and iron. Hindus applied numerous metallic substances internally. (P. 45). They knew several chemical processes as solution, evaporation, calcination, sublimation and distillation. They knew the processes for making calomel and corrosive sublimate. They could prepare various *drâvakas* (acids) such as sulphuric, nitric and muriatic. Chemistry lent great aid to various smiths' works and especially to medication. They knew *svarni-karana* (gilding) *raupyi-karana* (silvering) etc. They knew to make gun-powder. Hindu magic derives considerable aid from chemistry. Curious readers will have much pleasure and profit from the study of Dr. P. C. Ray's two volumes on Hindu Chemistry.

§ ARTS.

Music—Sir W. Jones and Mr. Paterson call Hindu music systematic and refined. They have 84 modes

of which 36 are in general use and each of these has a particular expression and the power of moving some particular sentiment or affection. They are named from the seasons of the year and the hours of the day and night : each possesses some quality appropriate to the time. Vina (harp), fiddles, drum &c. are musical instruments.

Indian music, like Indian medicine, went from India to Europe and has also influenced both Chinese and Japanese music. In India, music is generally regarded as a female quality.

(ii) *Painting*—We have seen that *painting* was a subject in the Epic Age. We have no specimens of our early painting. Vatsyayana (close of the 4th Century B. C.) in his *Kâma-Sastra* (work on Fine Arts) gives, among other things, the Six Canons of Painting. The Chinese painter Hsich-Ho (479-501 A. D.) mentions it. Tai Kuchi first painted a fine picture of Buddha (300 A. D.) Both males and females have ever indulged in the art. Coloured earth was used.

The walls of houses are painted in water-colours and sometimes in oils. Their subjects are mythology, battles, wrestles, male and female figures, animals, trees, and buildings etc. Hindu paintings resemble those on the walls of Egyptian tombs. They have also pictures of small size; likenesses of individuals. Hindus have often beautifully illuminated manuscripts. Portraits are common in the dramas.

(iii) *Sculpture (Bhaskara Vidya)*. It has generally failed to attain to excellence. There are numberless

images. All caves and temples are covered with statues and reliefs. Some are bold and spirited and produce very fine specimens of grace in figures and attitude. Later axamples betray a disregard of proportion, want of skill in grouping &c.

(iv) *Architecture* :—Hindus attained great excellence in architecture, sculpture and painting. For these, they were not indebted to Greece, Egypt, Babylonia or Assyria. Dr. Fergusson, speaking on the rails of Bharhut (200 B. C.) says, "The art here displayed is purely indegenous. The figure sculpture was elaborated on the spot by the Indians and Indians only." (I. and E. Arch. P. 89.) The Gandhar Style of N. W. India bears a Greek stamp.

Architecture in stone before 200 B. C. was confined to city walls, gates, bridges and embankments. Palaces, religious and civil edifices, if of stone are all lost. Hindu and Jain edifices of stone after 5th century A. D., abound in India. The Buddhist-Hindus were great builders.

Dr. Fergusson's Classification :—(i) *Láts* or Monolithic pillars bearing inscriptions. (ii) *Stupas* or Topes. (iii) *Railings* about topes. (iv) *Chaityas* or churches. (v) *Viharas* or Monasteries.

(i) Pillars — That of Allahabad bears the inscriptions of Asoka, Samudra Gupta and Jehangir (1605 A. D.) Like most other pillars, it has lost its crowning ornament. The Tirhoot pillar has the figure of a lion on the top. That of Sankissa between Muttra and Canouj, bears the mutilated figure of an elephant.

The Karli pillar is surmounted by 4 lions. The two Erun pillars belong to the Gupta times.

The Iron-Pillar of Delhi (22 ft. above ground and 20 inches under ground) bears an undated inscription on it. Prinsep gives it to 4th or 5th and Dr. Bhau Daji, to 5th or 6th century A. D

Dr. Fergusson wonders at the Hindu skill in forging such huge ironbars *at that age*, unknown to Europe until recently. The temple at Kanarac had similar long bars on the roof. It is still *unrusted*; the capital and inscription are as clear and sharp now as when put up, 14 centuries ago. Mr. J. C. Allen thinks that the Iron-Pillar probably belonged to ancient Indraprastha The writing on it shows that it was called "The Arm of Fame of Raja Dhavala who subdued a people that lived by the 7 mouths of the Sindhu (Indus) and obtained with his own arm, undivided sovereignty on earth." Iron-pillars exist also at Abu and Dhar. J. Hoffmann has taken a photo of the Delhi pillars. Sir Robert Hadfield has made a chemical analysis of it. The pillars and beams were probably originally painted. The ancient Hindus were quite familiar with the use of iron, steel &c. The Vedic literature mentions *Surmi*, sword and other weapons.

Many arms and implements have been discovered at Tennevalli, South India. South has been famous for its steel called *Woots*. Speciments of steel have been found in those ancient weapons and implements.

(ii) Stupas or Topes are erected to mark some sacred event or site or to preserve some relic of Buddha.

The great topes of Sanchi and Bhilsa in Central India, are the most famous. The gateway, most elaborately scruptured is 33 feet high. The Sarnath Tope, near Benares, is a solidly built structure. (6th or 7th century A. D.) Yuan Chwang saw the Jaràsandha Baithak, a tope 28 ft. in diameter and 21 ft. high (500 A. D.?) and the Dagoba (Central Tope) at Amaraoti, now no more. The Gandhara country has numerous examples. The great Dagoba of Kanishka, over 470 feet high and seen by Fa-Hian and Yuan Chwang, has disappeared. In 1830, General Ventura and M. Court first noticed the group of Manikyala in the Panjab, the most important of the Gandhara topes.

(iii) Railings and Gateways, generally round topes, are richly ornamented. Those of Buddha Gayà (250 B. C.) and Bharhut (between Allahabad and Jabbalpur, C. P.), dated 200 B. C., are the oldest. The Bharhut railings are the only monument in India having inscribed legends &c. Dr. Fergusson calls the sculpture here *thoroughly original.* Representation of elephants, deer, monkeys, trees, human figures all truthful to nature, is unsurpassed in the world. "For an honest purpose-like pre-Raphaelite kind of art, there is probably nothing much better to be found anywhere." The railing round Sanchi tope in Bhopal has elaborate and profuse scrolls, disks and figures. "The sculptures of the 4 gáteways or *torans* form a perfect picture-Bible of Buddhism, as it existed in India in the first century B. C." The Amaraoti rail was dated 4th or 5th century A. D. Amaraoti was the capital of the Andhra Empire on the Lower Krishna.

(iv) Chaityas were assembly-halls or churches, mostly excavated. Some 30 are known to exist. Hindu and European temples have imposing and noble feature outside, but not so the Buddhist. The frontage alone is ornamented.

Bombay Presidency—the Cave District of India—has most of the Buddhist Chaityas. The Saptaparni Cave of Rajagriha in Behar was originally a Hindu Cave

There is a group of caves, 16 miles to the north of Gaya. The Lomasa Rishi Cave is most interesting (3rd century B. C.) The hall is 33 ft. × 19 ft.

Note. The cave churches were of Hindu origin and not Buddhist. 5 or 6 caves in Western Ghauts were excavated before Christ. The cave at Bhajan is the most ancient (3rd century B. C.) The Bedsor Caves show great skill. (First half of 2nd century A. D.) The Nasik cave has perpendicular pillars and the facade improved in design. (2nd century A. D. last half.)

The Karli Cave on the road between Poona and Bombay, is the largest and most perfect yet found in India. (1st c. B. C.) It shows perfect architecture. The style is chaste and pure. The building appears like an early Christian Church. The Ajanta Caves (1st to 6th century A. D.) : The statues of Buddha appear in the later caves.

The Visvakarma Cave of Ellora (500 A. D. ?) : its Hall is 85 ft. by 43 ft. The facade looks like an ordinary two-storeyed house with Verandahas richly sculptured.

The Kenheri Cave on the Island of Salsette in the Bombay harbour, was excavated early in the 5th century A. D. It copies the Karli Cave, but style is very inferior.

(v) Viharas or Monasteries,—(1) Nàlanda, south of Patna : successive kings built here. Many stupas and towers were built. All trace of the superstructure, probably wooden, is lost.

Khandagiri and Udaigiri Caves are in Orissa, 20 miles south of Cuttack. The Hasti Guha (Elephant Cave) bears an inscription of Kharavela 158 B. C. The Ganesa Guha and the Rajrani Cave were excavated before Christ.

The Nasik group has 3 Chief Viharas viz, of Nahapana (100 A. D.), of Gautamiputra (300-400 A. D.) and of Yaduyasri (5th century). It has a colossai figure of Buddha.

The Ajanta Viharas (Nos. 16 and 17) are the most interesting in India. They have fresco paintings with perfect distinctness, (5th c. A. D. ?). The decorations are chaste and correct in style and very effective. These curious paintings of ancient India are called by Dr. Fergusson as "invaluable treasures." The Ajanta Vihara no. 17, is often wrongly called the Zodiac Cave from a mistake of the Buddhist Chakra or Wheel for the signs of the Zodiac. At Ellora, there are many monasteries attached to the Visvakarma Cave. Three temples here viz, the Do-tal, the Teen-tal and the Das-Avatar, show the gradual merging of Buddhist excavations into Hindu.

The Temple of Kailas by the Hindus of South India, (8th or 9th century A. D.), makes Ellora one of the wonders" of the world.

Buddhist Churches and monasteries are caves inside hills and rocks. While, the Hindu workers cut fine edifices out of rocks. Such buildings stand in bold relief.

Greek influence modified the Gandhara monasteries.

Ceylon Architecture :—Anuràdhàpura, capital of Ceylon for 10 centuries (500 B. C. to 500 A. D.), contains numerous ruins of ancient topes and other edifices. The large tope at Abhayagiri, 1100 ft. in circumference and 244 ft. high, was constucted in 88 B. C. The Jetavana tope is dated 275 A. D.

The noblest monuments in Indian sculpture and architecture were constructed between 3rd century B. C. and 1st century A. D.

The art, glorious for 3 or 4 centuries, however showed no progress. *Painting* also attained its highest excellence in the 5th century A. D. After 500 A. D, all arts declined. The sculpture of Hindu temple of 7th or 8th century A. D., lost much of its higher œsthetic qualities. Size grew disproportionate : gods were shewn with many heads, hands, eyes etc. There was however no lack of ornamentation. Later Hindu works give no æsthetic grace.

Hindu & Jain Architecture etc. (500 to 1800) A. D.)—Specimens of Hindu works are rare from the 6th to 9th century, except those of Orissa. Political convulsion in North India, stinted architecture. Fresh works date from

the 9th, with the Rajput revival. Hindu temples multiplied in North India, gradully increased in size and grandeur, but not in taste. This change was due to new mode of worship. The beautiful and magnificent Rajput edifices were admired even by the first Moslem conquerors. Hindu architecture almost stopped in North India with the Moslem conquest. South, never under the Moslem, has religious edifices of great size and magnificence till the 19th century A. D. Jain architecture flourished from the 9th century in Rajputana and elsewere. In North India, Jains borrowed the North Indian style, while in South India, they borrowed the Dravidian style.

North Indian Style : its features.—The outline of the high tower or *Vimana* is curvilinear and surmounted by *Amalaka* (a fruit). No trace of division into storeys is found. There are no pillars or pilasters anywhere. The porch has a conical top with a series of cornices.

Orissa.—Pure and profuse specimens of earliest architecture abound at Bhuvanesvar in Orissa. (Dating from 500 A.D.) Of several hundreds of temples, numerous specimens still remain : the most celebrated is the Great Temple built between 617 and 657 A. D. The building is not imposing, though the effect of the whole is marvellously beautiful. The sculpture is of very high order and great beauty of design. (Fergusson. P 420).

Benares.—The modern temples, mostly built in the 17th century retain, in spite of modifications, the Orissa style of Vimana and Amalaka.

The Black Pagoda of Kanarak of which the porch alone now remains, was built in 850 or 873 A. D. Hindu Pagodas show no majesty and symmetry.

The Temple of Jaganath in Puri, built in 1174 A. D., shows not only a change in creed (from Saiva to Vaishnava) but also degeneracy in the spirit of Hinduism. The art declined here for ever.

Bundelkhand in Central India is rich in ancient Hindu temples. Khajuraho boasts of a group of nearly 30 temples of 950—1050 A. D. Orissa style is here slightly modified.

Bhopal in Central India has a temple built by a king of Malwa in 1060 A. D. The *Vimana* is ornamented. The *Amolaka* is also exquisite in design. Carving is precise and delicate.

Rajputana. The ruins of Chitor contain the structure of Rana Kumbha, a Jain king who erected the Jain temple of Sadri and the marble pillar of victory at Chitor. Mira Bai was an orthodox Hindu and built two temples (1418—1468 A. D.) now in ruins. Mira Bai's temple at Nàthadwar in Mewar is still extant. I visited it in 1900 A. D. The style is that of Orissa.

Maharastra.—Specimens of ancient temples, exist but they are neither rich nor numerous. A mixture of North Indian and Dravidian styles is found in their structures. The Gangetic Valley is very poor in specimens. Temple architecture began there late, perhaps in the 10th century A. D. The Moslem conquerors demolished old temples and built mosques and minars and effectually stopped all further progress.

Hindu independence lingered in Rajputana, Malwa, Bundelkhand, Orissa, Bombay. So, there old temples are left unharmed and later temples erected.

Canouj was one of the most ancient cities in India, a cradle of Aryan civilisation and sometime capital of the Guptas, the Vardhans and others. In 140 A. D. Ptolemy mentions it as Kanogiya. Its kingdom once extended from Kashmir to Assam and Nepal to the Narmada.

All traditions extol its splendour. Sultan Mahmud wondered when he attacked it in 1016 A. D. Ferishta says "A city which raised its head as high as heaven and which, in fortifications and architecture, could justly boast that it had no rival."

Kanouj, Khajuraho, Mahoba and many other famous towns now in ruins, were the seats of mighty empires. Of these, the most celebrated were governed by the Rajputs, the only one whose dynasties still exist and who have preserved, though not independence, but its institutions and customs."

Mansingh's seven-storied temple of Govindji at Brindaban was knocked down by Aurengzeb. The temple is partly restored by British Government.

Benares temples have both Orissa and Saracenic styles.

Bengal.—Stone-temples are rare. Brick temples of Siva are built like thatched roofs. Walls are occasionally covered with elaborate designs in terra cotta.

The modern temples of Siva are a departure from the original North Indian style.

Jain architecture was at first North Indian, but after wards, Saracenic. Group-temples are peculiar to the Jains. They appear as a "city of temples." The temples of Palitana in Gujrat are such. Some are as old as 11th century A. D. They lack the grandeur of Hindu temples; but their general effect is superb. Jain group-temples at Girnar date from the 10th century onward. One is built by Tejpala and Vastupala.

Somnath Temple of Siva was ruined by Sultan Mahmud. The famed temples of Abu are dedicated to Rishabha Deva: they were built entirely of white marble taken from 300 miles off. One is built by Vimala Shah about 1032 A. D. The other, by Tejpala and Vastu Pala in 1197 to 1247 A. D. The porch is supported on elegant pillars exquisitely carved and the inside of the dome is ornamented with elegant and exquisite designs unequalled in India.

The Temple of *Chandi-Siva* like the Taj, was built on the island of Java, centuries before the Taj. The art of *Boro Budor* was derived from India.

In the 9th century A. D., the Gaurian Style of Varendra (North Bengal) became supreme under Dharmapala and Devapala. Architects Dhiman and his son Bitapala were authors of this new style.

"The Naga productions of Nagarjuna's time were rivalled by the creations of Dhiman and his son Bitapala natives of Varendra (Bengal) who lived during the reigns of Dharmapala and Devapala." (V. A. Smith's Hist of fine Art in India &c., Chap. IX. P. 305). Specimens o this Gaurian Style noted for its peculiar grace, grandeur

and graphic representation of ideas and sentiments, are perhaps still extant in Bengal, Behar, Kalinga, Malayan archipelago and elsewhere.

South Indian or Dravidian Style :—It grew out of the Buddhist style of excavation. Its two kinds are rock-cut temples (earlier) and structural edifices (later).

The Dravidian Cheras or Cholas conquered northward in the 8th or 9th century A. D. So, the temples at Ellora and of Kailas are of Dravidian design and construction. The monolithic character of these vast edifices, gives to them an air of solidity, strength and grandeur.

The Structural temples are very modern in date. The southern builders continued till the Anglo-French War. The Great Pagoda of Tanjore (14th century A. D.) was probably built by a king of Conjevaram. Its total height is 190 feet and general view is elegant and graceful.

The Temple of Chillamvaram near the mouth of the Kaveri is most venerated and ancient (10th or 11th century A. D.) The most imposing buildings of it, the Great Gopuras, the Temple of Parvati and the Hall of 1000 columns were built in the 15th, 16th and 17th centuries A. D.

The great temple of Serigham was built in the 18th century. An imposing central structure is wanting in all South Indian temples. The Madura Temple, a rectangle 750 ft. by 840 ft. with a hall of 1000 columns; was built by Trimulla Nayaka in 1622 to 1657 A. D

The Temple of Ramesvaram on an island, shows all the beauties of Dravidian style in their greatest perfection. (17th C. A. D) "Its immensity and pictures

queness produce an effect unsurpassed by any other temple in India and by very few elsewhere" (Furgusson P. 358.)

The Great Temple of Coujevaram is picturesque and vast.

Vijaynagar, the last seat of Hindu learning and glory, and free till 1565, contains the largest ruins in all India. Similar ruins exist near Ahmedabad, Gujrat.

The temple of Vitopa in granite has an elegant and tasteful porch. The master-works of the Vijaynagar kings are to be seen at Tarputry, about 100 miles south-east of Vijaynagar. They are remarkable-for *better taste* than anywhere else in this style". (Fergusson. P. 375).

Chandra-giri, like Chinrai-patan in Mysore, probably ows its name to Mauryan Chandragupta. Chandra-giri Hill has on it a group of 15 temples containing the chief image of a Tirthankàra.

In Canara, as in Nepal, most of the temples (Jain) are wooden. Even the stone-buildings closely copy the wooden style. Southern Jains have erected colossal statues, not at all known to Northern Jains. One of them at Sravana Belgola is a statue 70 ft. 3 inches high, hewn of a solid hill. "Nothing grander or more imposing exists any where out of Egypt and even there, no known statue surpasses it in beight." (Fergusson. P. 268) There are two other statues of this nature : one at Karkala 41 ft. 5 in. high and the other at Yannur 35 ft. high.

3. *Deccan Style.*—The Chalukya or Deccan Style prevails between the Vindhya range and the Krishna

river. Mysore (ancient *Mahisa Desa*) developed the Deccan Style. Its special features are :—The temples have a polygonal or star-shaped base ; the wall rise perpendicular to some height and then the roof is pyramidal, tapering to a point. The works of the Ballala Dynasty of Mysore and Carnatic, are dated from 1000 to 1310 A. D. Their 3 remarkable groups : one is at Somnathpur built by Vinaditya Ballala (1043 A. D.) His temple is noted for elegance and elaboration. One is at Baillur, built by Vishnu Vardhana about 1114 A. D. The richness and variety of pattern in the 28 windows are remarkable. The Hullabid group of temples : The Kayet Isvara temple built by Vijay the 5th king. "From the basement to the summit, it is covered with sculptures of the very best class of Indian art." The Great Double Temple of Halebid in progress for 86 years, was very magnificent, but not completed, being stopped by the Moslem conqueror, 1310 A. D.

The temples of Vijaynagar on the river Tungabhadrà are of magnificent dimensions. The general character of the buildings is strikingly original. The palaces retain early Hindu character in part.

Tanks as reservoirs for water, are the greatest of the Hindu works. They have two kinds. One is dug out of the earth ; the other is formed by damming up the mouth of a valley, for bathing and irrigation.

Hindu embankments are magnificent stone-works. Temples, shrines, tanks have occasional splendid flight of stone-steps. *Wells* are very deep and broad : they

are both round and square, with galleries : have broad flight of steps. Some of the Hindu Bridges are of stone posts. Stone piers are connected by stone beams. Stone-bridges are common in South India. *Gateways* or Toranas.—There is an example of a highly wrought column of 120 ft. high at Chitor. The finest example of it is at Barnagar, north of Gujrat. It is indeed among the richest specimens of Hindn art.

Resemblance between Hindu and Egyptian style consists in the massy character, both of buildings and the materials ; quantity of sculpture on some descriptions of edifices ; the practice of building high towers at gateways ; columns. Special points of Egyptian style are (1) Pyramids. (2) The sides of buildings slope in wards till they reach the top to meet a flat roof with a deep and bold cornice. Pyramidal roofs to the walls before temples are general in India, but they are hollow within. Solid pyramids are unknown in India. The arabesques, the running patterns of plants and creepers in particular, are often of an elegance scarcely equalled in any other part of the world.

Mr. Elphinstone complains that Hindus display more *richness and beauty in details* than *greatness in the conception of the whole*. The Cave Temples alone show boldness and grandeur of design."

Dr. Fergusson also says that "Indian architecture displays a joyous exuberance of fancy and pure feeling but lacks pure refined intellectual powers" His second charge is the "representation of profane things on religious edifices."

In reply, I fully agree with Mr. R. C. Dutt in saying that (i) specimens of arts of ancient India are still wanting; (ii) that there was no lack of pure intellect in the land of Kapila and Aryya Bhatta. But disinclination of upper classes for manual exertion was due to intense heat and enervating climate of India. All had recourse to contemplation and intellectual pursuits. After the caste system. disinclination to physical exertions became a part of social rules for the upper castes. So, Brahmans and Kshatriyas—the thinkers, never applied themselves to carving and sculpture. Intellect of higher order was divorced for ever from these fine arts. The artisans, however, were expert in decorative arts in all branches of industry. The wonderful edifices of India show more gigantic labour, minute and endless elaboration, but no lofty design of a creative mind. The high order of intellectual conception that marks the marbles of Greece and Rome, is absent in India where a Phoedias and a Michael Angelo were impossible.

The idea of religion in Europe is connected wit the glory of God and the teachings of Christ, with the sermons in churches and the keeping of the Sabbath. To the Hindus, his whole life in all its minute acts, is a part of his religion. So, the Hindus sculptured their temples not only with the images of god and goddesses but also with the representation of men and women; their wars, triumphs and procession; of aerial and imaginary beings, Gandharvas, Apsaras, dancing girls, horses, snakes, birds, elephants, lions, trees, creepers

&c.—all being the kindred expressions of *Brahman*—the Great One.

Buddhist Nagnajit's work on architecture &c., is lost. Hindu work entitled the *Raja-Ballava* by Sutradhara Mandana is still extant. There are fragments of other early works on architecture. Ram Raja's Essay on Hindu Architecture is published by the Oriental Translation Fund. In it, 12 different mouldings are described : the cyma, toro, cavetto &c. are the same as English. A few are peculiar. The forms, proportions of pedastals, bases, shafts, capitals and entablatures are given. He names 64 sorts of bases.

Jakhanacharyya (12th century A. D.) a prince of the royal House of Mysore, was a good architect.

Lately, Mr. E. B. Havell, Dr. Coomarswami and Mr. O. C. Ganguli have written on Indian Architecture.

Prof. E. B. Havell in his *Indian Architecture* (1913) declares Indian architecture extraordinary and as the product of original genius. Another class hold that though not entirely imitated, yet Indian architecture was largely influenced by foreign models. Even some of the second class call Indian architecture extraordinary and most probably, work of original genius.

We think, imitation of foreign models to a certain extent is quite natural to a land, so long under foreign rule. The three chief objects of Havell's work are—(i) Moslem rule did not alter the old Hindu style of building. (ii) The old architecture of India, though neglected, has not yet left India. (iii) To build New Delhi, Hindu style should be revived and adopted.

"The Persian influence which flowed into India with the Moguls, was largely a return wave of the Buddhist influences." (Havell's I. A. P. 99) Akbar's Fort at Agra contains more than 500 stone-edifices in rhe 5 styles of Bengal and Gujrat.

Arch Survey of India, 1903-04.

Humayun's tomb is only one link in the evolution of the Taj' and that the remaining links must be sought for in India, not in Persia or Central Asia (Havell. P. 29-30). The Cupola of the Taj was built after the Buddhist Stupa. The Taj belongs to India, not to Islam. (Do. P. 21).

Hindus first knew architecture. From India, the knowledge found its way to other countries." (Dr. Fergusson). "The Saracenic arthitecture is of Hindu origin" (Tod's Rajasthan). "It is indeed not improbable that our Western Steeples owe their origin to the imitation of Buddhist topes."

Prof. Weber's Indian Literature.

Dr. Hunter in his Imp. Gaz. of India says, "English decorative art, in our own day, has borrowed largely from Indian forms and patterns."

"That the natives of India, under favourable conditions, are capable of excellence both as architects and builders, the beauty and solidity of many of the historical monuments of the country fully testify and that they could compete with European skill in the choice and composition of building materials, may be proved by comparing an old terrace-roof at Delhi or Lahore, with an Allahabad gun-shed or many a recent

barrack. (Report of Principal Lang, Roorki College, 1870—71).

The beautiful city of Jaipur, built in 1728 A. D., was planned by a Bengali Pandit named Vidyadhara. Dr. Bhandarkar has dug out of the town of Bes (Gwalior State) two bits of genuine steel from beneath the Tham Baba Pillar" (140 B. C.) and a very old brick-wall the mortar of which, according to Dr. Mann, was "far superior to any ever used by the Phœnicians and the Greeks."

Industrial Arts.—From the date of Greek and Roman civilisation to the 18th century A. D., India was noted for its artisanship and industries. "The wealth of Ormuz and of Ind" was proverbial. Pliny complained of the drain of gold from Rome to India. English experts speak of the unrivalled beauty and delicacy of the Indian cotton cloth, as "the finest the earth produces." Silk manufactures also are excellent and very ancient. The brilliancy and permanency of many of their dyes are not yet equalled in Europe. Gold and silver brocade are also original manufactures of India. Hindu taste for minute ornament fitted them to excel in goldsmith's work.

Travellers Pyrard, Jourdan, Roe, Bernier, Peter Mundy, Tavernier—witnessed industrial, artistic and commercial activity of 17th and 18th centuries.

Laws.—The Hindu kings were not autocrats. Duties of kings and the subjects were well established. So, the time-honoured laws were enforced intelligently. Yuan Chwang, in his long travels in India, did not find a single instance of oppression. People enjoyed

self-government in all its purity. Communal autonomy was nowhere developed so well as in India.

"Ancient India possessed a notable substantive law and procedure which in particulars, has been found even superior to that which we possess to-day. Sir William Markby held that the English Law of Prescription should be remodelled on the lines of Hindu Law. Dr. Sir Rasbehari Ghosh characterises the Hindu Law of Securities "as a model of good sense and logical consistency." The Hindu spirit politically displayed itself in a form which was worthy of its other great achievements. Indians ever enjoy full spiritual liberty. But in Europe, restraints in all matters of daily life, are increasing by law. 25,000 new laws have been enacted in 10 years (1897 to 1907) for the restriction of their own liberties in the British Empire." (Justice Woodroffe, of Calcutta High Court.)

Manu's present code was remodelled about the 3rd or the 2nd century B. C. It contains new suitable additions and also contradictory interpolations. The other law-books were remodelled more or less, in the first few centuries of the Christian era.

The following are prohibited for the people of Pauranik Age: Sea-Voyage, renunciation, taking Sudra or other inferior wives, long studentship and single life, raising up issue in the wife of the elder brother, use of meat in the Sraddha ceremony, slaughter of beasts in honour of a distinguished guest, Human and Horse sacrifices. It is notable here that most of these prohibitions proved simply dead letters.

Changes Since Manu :—(i) Many laws are no more effective in entirety. (ii) No unequal marriage. (iii) Widow-marriage has stopped. (iv) Satism in full progress. (v) Profession-castes after the Moslem conquest. (vi) Extinction of many religious rites.

Even Brahmins do not perform many. (vii) Kshatriyas and Vaisyas are now like Sudras, void of sacred learning. (viii) Except Brahmans, the 3 castes are now *mixed* more or less. The Brahmins also have departed from the rules and practices of their ancestors : no more four stages of life except some : adoption of service, trade, army, agriculture : In the South, Brahmins are still superior in occupations. Even in the Gangetic Valley, Brahmins are no more held in high veneration. (ix) Loss of caste for trivial offences. (x) End of the servile class : now all classes are free. (xi) No longer military divisions : no courts of justice except at the capital (if any).

§ CASTE.

Vaisyas still form one body : distinct profession-castes arose after the Moslem conquest. All the law-books speak of four castes. Sudras were not allowed Vedic study or the performance of grand religious rites. Before the Pauranic Age, they had a position and influence : trade, agriculture, arts, industries were open to them. They were rich ; became useful members of society. There were Sudra Kings, Sudra Chiefs, Sudra

Ministers. Sudras had become Hindus. They were not despised : their water was acceptable. He could follow different arts. (Vishnu II.). Yajna-Valkya (I. 91—95.) speak of 13 *mixed castes* formed by the union of men and women of different castes. Kayasthas—"fallen Kshatriyas" were accountants and record-keepers of the Royal Courts. Vyasa and others hated them because they became grasping, greedy and degraded.

Vaidyas were Vaisyas : and so are Devas (De), Nandis, Vardhanas, Palas, Dattas, Surs, Soms, Hresh, Kundus, Chandras, Chandas, Kars, Dhars, Senguptas, Das or Dattaguptas, Hazras, Rakshits, Palits, Gopas, Silas, Potters, Vaniks, Malakaras, Modakas, Barujas, Conchmakers, Weavers (Basukas = Basakas) &c. By foul acts and impurities, they have degraded themselves to the rank of mere Sudras. So, the law-givers hated them. Yajna-Valkya (I. 160—165) shows contempt for all honest trades and professions. Probably the men, not the professions are despised. Some of the law-books make extravagant laudation of the priestly caste.

Caste-rules became more stringent after the Moslem conquest. Caste now forms a basis of Hinduism. Hindu castes are really moral classes, admitting of worthy promotions. Many faults have crept into our caste-system : We should reform society, and not deform it. Formerly, the worthies of inferior castes were honourably admitted into higher ranks. Hindus were the first to discover the *law of evolution* in Nature [cf Sankhya & Yoga philosophies.] Why should we be blind to social evolution ? *Gold* comes from obscure ore ;

fire is born of smoke. Then, why should we not even accept the water of our worthy Suvarna-Vaniks, Jogis, Sahas, Nama-Sudras &c? Luckily, Hindu Society under the British rule, has been *progressive*. Slowly and sensibly, necessary changes are going on.

§ SOCIAL AND DOMESTIC LIFE : WOMEN.

The rules of social and domestic life continued as ever with the following restrictions :—(i) No inter-marriage, inter-dining and exogamy. [Yajna-Valkya. I 56—57; Vishnu XXIV 4; Sankha iv. 6—9; Vyasa. II. 11.] (ii) The ancient 8 forms of marriage were falling into disuse. [Yaj. I. 58—61; Vishnu XXIV. 18—32; Sankha IV. 3.] Harita. IV. 2—3 recommended the first 4 only viz., *Bráhma*, *Daiva*, *Arsha* and the *Prájapatya*. (iii) Early marriage of girls was now insisted upon. [Yaj. I. 94; Parasara VII. 6—9; Yama. 22—24; Sanvarta 66—67; Vyasa. II. 7.] (iv) Re-marriage of widows was still in use, though regarded with disfavour since Manu. (Yaj. I. 67; Vishnu XV. 7—8; Parasara. IV. 26; Sankha. XV. 13.]. (v) Of the 12 kinds of sons, at first, 4 viz, *legitimate, begotten, adopted* and *made*, according to Parasara IV 19. and in modern times, only *two* are recognised viz, *aurasa*, legitimate and *dattaka* adopted.

Domestic virtues continued the same as ever.

Duties of a Wife.—"She will rise before her lord at early dawn, clear the house, sweep and clean the

room of worship, clean all the utensils and implements of religious worship and put them in order, wash all the utensils of cooking and wipe the hearth, and having thus performed all the preliminary work of the day, will come and do obeisance to her father-in-law, mother-in-law and others; next cook the food, feed the children, then her husband, next herself. She must not quarrel or use harsh language; must avoid extravagance, anger, duplicity, pride, scepticism; serve her husband to the best of her ability: Obedience, gentleness and regard for their lords, are the most noted virtues. (vi) Gradual prohibition of widow marriage. (vii) Satism in progress. Hindus have ever understood and appreciated true womanhood.

Duties of a man, according to Daksha. II.—Morning prayer, early bath, worshipping of gods and fire, study of the Veda, looking after household affairs, support of family and dependants; ablutions, prayer to the Sun, offerings to gods, manes, men, spirits and all living creatures: then, meals, a little rest, then reading Purans and *itihása* (history), pious recreation. Again, inspection of worldly affairs; at sun-set, Gayatri or Prayer to God; evening meals; looking after domestic affairs; a little Vedic study; rest. Charity to all living creatures and abnegation of self—were the very ideal of a pious Hindu life. Some sacrifices were still performed.

Domestic Ceremomies or Sanskàras of 10 kinds were in vogue from the earliest times. Religion ever regulates Hindu life, not the beliefs alone. Men of other

creeds follow these not. (cf. the *Vratyas*). Hence is the origin of the two-fold basis of Hinduism. To be a true Hindu, rites and ceremonies must be observed. "Mere beliefs or convictions", says a Hindu, "are like a mirror or a grain of rice. *Dhānya*, a paddy grain sprouts up, but no rice-grain void of husk. A mirror reflects things but cannot give tangibility. Hence Hinduism has been ever *living*, Jainism *lingering* and Buddhism, *dead*."

19 were the domestic ceremonies in the Rationalistic Age. Vyasa (I. 13—16.) gives 16 for Pauranik Age, viz, Conception, security of conception, parting the wife's hair, child's first feeding with solid food, tonsure, piercing the ear, initiation, study of Veda, first clipping of the beard, holy bath, marriage, lighting the marital fire and lighting the 3 fires &c. Women and Sudras also are allowed the first nine, but without *mantras*.

Sankha names 16 places of pilgrimage, while Vishnu 50, from Hurdwar to Nilgiri (Orissa). Brahmà, Vishnu, Siva and various other gods are universally accepted.

Beliefs in the transmigration of souls, in different heavens and hells formed a part of religion. References to agriculture, commerce, arts, vices of towns give the state of society. Atri,219 gives a humane rule : "a pair of bullocks are to work for 3 hours only." Yajnavalkya speaks of woolen and cotton fabrics, of skilfully woven fabrics and of fabrics covered with wool, silken stuffs, fibrous fabrics. [II. 182—183.] He mentions cultivation and manufacture of indigo, Joint-stock companies for

trade : gives laws against trade-guilds to raise value of things unduly. For immediate sale, 10 p. c. profit is allowed on imports and 5 p. c. on home-spun goods. (II. 254—55—57.) There were gambling-houses in towns under royal guards (II. 205). The courtesans of the Age, not so degraded creatures like modern harlots, possessed some virtues and received some consideration from the citizens. There were liquor-shops for the low. Drinking was a great sin with gentlemen. Education of boys was as ever. [Yaj. I. 14—50 ; Vishnu. XXVIII to XXX &c.]. Criminal and Civil laws, administration &c.—continued as ever. War-laws were humane still. Annexation is not recommended. [Vishnu. III. 47.] Laws of inheritance continued the same : rate of interest was the same. For criminal trials, ordeals by fire, water poison are spoken : these were falling into disuse. Cases were decided by oral and documentary evidence. There were stamps (lekhyas or patras), *nirnayas* (*decree*) &c. Truth was held in high esteem. (Vishnu. VIII. 27—30.) Penalties for crimes were as ever. Same inequality prevailed : Brahmins were exempted; while the Sudras depressed.

Kings had guards, soldiers, learned courts ; were luxurious, martial, active : fond of war and hunting : a fool was his boon companion : had female guards : had many wives in stately ladies and pretty maidens of low origin. Jealousies and discords were known in the harem : The Chief Queen was held in high honour and esteem ; she was mistress of the household and sharer of the king's glory on every state occasion. We hear

of women's inner apartments. They had a peacefı domestic life. No absolute seclusion is known even i this Age. Women wore a veil up to fore-head. The were virtuous and modest. Ladies of the royalhous hold were kept under strict restriction.

Marriage was arranged by the parents : no cour ship was known.

Women wore bright garments and rich ornament The marriage ceremony was performed at a proper ag Custom of early marriage according to later Dharn Sastras, prevailed ; yet the custom was not univers The ceremony of marriage was as ever—"The steppir round the fire, offering of grain as sacrifice, utteran of some promises by the bride and the bridegroon were essential rites. Hindu parents usually take vario precautions for the happiness of their daughte Before selecting a suitable bridegroom, they see if tl *gana i. e.* classes of both, agree or not. All men belo to 3 *ganas* viz, *deva-gana* (divine class or temperamen *nara-gana* (human class) and *Rakshasa gana i. e.* dem niacal class or disposition. A married pair of lil *ganas* has the best constancy. *Deva and Nara gan* make middling combination ; *Deva and Rakshasa infer* *Nara and Rakshasa* are opposed—inimical. Dea or extreme sorrow or life-long bitter quarrel &c.—g the domestic bliss. A boy or girl's *gana* is determin by the *rasi* (sign of the Zodiac) and *nakshatra* (co tellation) under which she is born.

Girls were educated : women read Sanskrit. Mu was often a female accomplishment. Princesses attair

great skill in dancing, singing and other accomplishments. Painting was a virtue of both male and female. Nagara Swami was painter-laureate to Vikramaditya (Katha Sarit Sagara. Chap. 122.) Poems and plays betray tender connubial love: regard and love of husbands and devotion of wives. Dr. Wilson observes in his *Hindu Theatre* 1871, Vol. I. P. 77. "The Hindu writers rarely dispraise their women: they almost invariably represent them as amiable and affectionate &c. &c."

Varahámihira, in his *Vrihat-Sanhita,* gives a very lofty ideal of the female sex. Hindus seldom show ungallant propensities.

Domestic sorrows, troubles &c, also were not wanting. Poverty, loss of friends, contempt of relations, cruelty of husbands, bad temper of wives often made the house unquiet and life a burden. Family dissentions, ill-treatments of mothers-in-law and sisters-in-law towards a submission wife, are mentioned in the *Katha-Sarit-Sagara, Pancha-Tantra* &c.

In India, *great beauty,* especially in women, has been ever regarded as an "unhappy gift." Damayanti, Sità, Sàvitri, Ahalyà, Srimati, Tilottamà &c.—were all "Queens of Miseries." So, the wise are directed not to ask a very fair wife. [Devi Purana, Chapter on the Entrance to Nanda-Kunda.]

Courtezans then lived a more intellectual and elevated life. Ambapali invited Buddha; Aspasia received Socrates in her house. Their courts had a gaming table, books, pictures and other means of

recreation : they had pomp and splendour ; relieved the needy and the unfortunate ; lived in palaces ; received a higher regard and attained great accomplishments.

Merchants and bankers were all plain and simple ; had branch-firms all over India ; traded in silks, jewels, and valuable goods ; lent money to kings in need ; practised charity and religion ; beautified the towns with fine temples ; supported priests, Brahmins and learning ; encouraged all good public and relief works. They are still the same all over India except Bengal where they are tradesmen and not *merchants*, "the honourable of earth."* Indeed, in Bengal we have few Premchand-Roychands, Tatta Brothers, Mulraj Khatans ! If we omit the worthy name of Maharaja Sir Manindra Chandra Nandi K. C. I. E., Vidya-ranjan of Cossimbazar, Bengal becomes almost dark. In the recent Cyclone of September 24, 1919, when five districts of East Bengal were most grievously affected, no Bengal merchant was moved. "Nero fiddling, while Rome is burning." On the other hand, some 40 European firms in Bengal at once sent Rs. 5000 each towards relief. But for the subscriptions (Rs. 1.50,000) promptly raised by our eminent Barrister Mr. C. R. Das and Government relief, people could not be saved. This lack of higher altruistic feelings has probably degraded the position of Bengal merchants in society.

*Skilful artists examine various precious gems and jewels ; some set rubies in gold ; some work gold ornaments on coloured threads, some string pearls, some and the lapis-lazuli, some pierce shells and some cut

coral. Perfumers dry the saffron-bags, shake the muskbags, express the sandal-juice and compound essences."

These would go to the world, were appreciated by Harun-al Rashid and astonished the great Charlemagne and his barons. King's guards kept order in the gambling-houses : $\frac{1}{5}$ or $\frac{1}{10}$ of the winning was the king's dues (Agni Purana). *Suvarna* was a gold coin = Rs. 8. 14 annas (Dr. Wilson.) A *Nishkâ*=4 Suvarnas, *Dinara* was adopted from the Romans. *Nánaka* was another coin. *Rupikâ* (now Rupee) a silver coin, mentioned by Chanakya in his *Art of Government*, was probably replaced by the later *Tanká*. Low-caste people frequented the grog-shops. Drinking was common among courtiers, profligate and the gay. Kalidasa speaks of "ladies' lips scented with liquor." Ladies of the royal household had their fair share. [K. S. Sagara. Ch. 110.] Mass of middle, industrial and agricultural, classes abstained from drink. Other vices of large towns existed. Loose persons, cut-throats, robbers, thieves, courtiers, courtesans etc., were not rare. Wealthy men had many retainers, spacious courts and hospitality. Fine buildings, carriages, oxen, horses, elephants, jewellery, aviary, menagerie &c. In the 8th court lived the owner of the house in profuse magnificence, with a lovely garden behind the house, which was a delight of the ladies. There were garden-houses and villas in the suburbs far away from the city. They had domestic slaves, conveyance, covered litters drawn by oxen, horse, cars drawn by fine ponies.

Learning & Education :—Learning and education were in good condition. Every means was adopted by Hindus, Jains and Buddhists for a general diffusion of knowledge. The Sanskrit epics and the Purans were explained to the lightless mass. The dramatic performances, explanations of new good poems of Kalidasa and others, lent no little aid to the cause of education. Girls were generally taught at home or placed under good female preceptors. The following were prohibited to students: *wine, meat, perfumery, garlands, sweatmeat* and *woman*; students were marked for diligence, self-control, application and obedience. Studentship was residential, education was sound and life useful, loyal and happy.

Taxila was the earliest and greatest university. Afterwards, Canouj, Benares, Ujjain, Mithila and Magadh became great seats of learning. Nagarjuna (2nd century A. D.) not only remodelled Susruta and improved Hindu chemistry, but also founded a new University at Sri-dhanya-kataka on the river Krishna in Vidarbha (Berar and Nagpur). Both Hindu and Buddhist learning was taught there. The Dapoong University of Tibbet was founded on its model. The Buddhist monasteries at Rajagriha, Vaisali, Kapilavastu, Sravasti, Kausambi were great seats of learning. The Jeta-Vana of Sravasti and the *Vidyodaya Parivena* of Colombo, were the most famed of the monasteries. The next great university was of Nalanda, prob. founded in the 6th or 7th century A. D. Its famous library called the *Ritnodadhi* (Sea of Gems) was lodged in a ninelstoreyed

building. Yuan Chwang studied here Buddhist Sanskrit literature. About 10,000 pupils of different countries used to read here. Their expenses were met by public charities. Learned Sila-bhadra, born at Bájrasana (now, Bajra-jogini) in Vikrampur, Dist. Dacca, was the most renowned professor here. Under the Palas, the Odantapur Monastery grew into a University. During Mahipala's reign, 6000 Buddhist monks and pupils learnt there. The Pala Library here is said to have been burnt by the Muhammadans.

The *Sakya-Vihara* in Tibbet was established under its Tartar rulers, on the model of the Odantapur Vihara.

The *Vikrama-Sila* University was founded in the 8th or early in the 9th century by Dharmapala, on the Vikramasila Hill on the north bank of the Ganges. 107 other minor monasteries surrounded it. All were walled around. The University had 108 professors ; for 400 years, this residential university was conducted most ably. Jagaddal and Tamluk also were great centres of learning. Besides the Universities, there were lots of *tols* for Hindu pupils. Sacred and secular subjects were equally taught and learnt.

In India, education divorced from religion, is poison to the people ; while, education, subject to religion and morality, is their slave of the lamp. Hindus knew it well, and made their education most useful and successful.

Hindus as Teachers of Mediæval Europe.—We have already spoken of the Arabic literature and science as

a source of Europen knowledge of India. The Arabs roused Europe from its dull torpor of the Middle Ages. Harun-ar-Rasid of happy memory tried his best to make literature and science the permanent denizens of his empire. His son and successor Al Mamun's Caliphate introduced the Angustan Age of Islam. Learned men were invited from different countries and princely paid for their labours. The best works of Greek, Syrian, Persian and Indian writers, were done into Arabic and spread over the Moslem world. In Spain, the Univer sity of Cordova was in no way inferior to Baghdad in literary fame. Mahummadan writers appeared every where, preserving and spreading knowledge. The large number of manuscripts on different subjects in the library of the Escurial at Madrid shows the universality of their literary tastes. The fame of their wisdom and learning attracted students from France and other countries of Europe to the Moorish Universities of Spain. Hindu philosophy, medicine, literature, folk-lore, mathematics reached Europe through the Arabs. Arithmetic is called in the old European works, as *"the Arithmetic of the Indians."* The nine figures, now known wrongly as "Arabic numerals or figures" were of Hindu invention and first introduced into Gaul by Gerbert, after wards Pope Sylvester II. who studied at the University of Seville about 1000 A. D. Bombelli, in a treatise on Algebra published in 1579, says that he and a lecturer at Rome had translated parts of Diophantus (the earliest Greek writer on Algebra) and that they had found "many Indian authors cited in the said work." (Hutton's

Dictionary quoted by Mr. Strachey in his article "History of Algebra" in the *As. Res.* XII. P 161.) Thus Diophantus acknowledged his indebtedness to Hindu mathematicians. Arab writers say that Hindu algebra and astronomy were zealously studied by their countrymen at the court of the Caliphs. The first Arabic mathematician rendered a Hindu work in 773 A. D. Leonardo of Pisa first introduced Algebra into Europe (1202 A. D), He learnt it at Bugia in Barbary where his father was a clerk in the custom-house.

The early European works on Algebra followed the Arabic ones in mentioning the Indian sages uniformly in terms of high esteem. One more source of European knowledge about India is the Arab works on geography and travels in India by Sulaiman, Abu Syed, Idrisi, Ebn Haukal, Ibn Batuta and others.

In medicine, philosophy and metaphysics, Europe is still working on the materials furnished by India. To Greece, India was a land of "True wisdom and things Divine." Even Lucian (middle of 2nd century A. D.) concludes his history of Antiphalus and Demetrius by making the latter—a cynic philosopher—give up all his property to his friend and depart for India, there to end his life amongst the Brahmins." There is a striking similarity between the Neo-Platonist doctrines and the principles of the Sankhya philosophy. Both Plotinus (204-269 A. D.) and his renowned disciple Porphyry show strong proofs of their being inflnenced by Indian philosophy, (Prof. Macdonell's Hist. of Skr. Lit. P. 421) Porphyry also speaks highly and sympathetically of

the austerities and high moral principles actuating the Brahmans. (*On Abstinence from Animal food*).

Foreign Notice :—A. European Accounts.—

(i) Strabo. (d. 26 A. D.)—His Geography is a comprehensive work (Mc Crindle). He was a great traveller, but never came to India. He speaks of the entire world, as then known. His *Indian account* forms a part of the whole. He has preserved for us a good deal of the ancient accounts of India: Besides, he gives us a fair idea of the extent of Indian commerce of that time. He says that some 120 ships sailed in his time from Myos Hormos to India. (II. V. 12.) He also speaks of the Black Sea trade (XI. VII. 3). As he speaks of the one mouth of the Ganges, it is plain that he knew little of the eastern parts of India. He speaks of the embassy of Porus, a South Indian King, to Augustus Cæsar. (XV. 73).

(2) Pliny the Elder. (1st century A. D.) His *Natural History* contains numerous references to India, some of which are of singular value. With great pains, he gathered together all previous accounts of India to which he added his own discoveries. Yet he was not free from credulity very common in that age. He notes the following :—many kingdoms of India; the voyages to India in his time; the largest animals, biggest trees and plants; reeds of prodigious length; the land of satyrs; men with ears covering them all over; women conceiving at 5 and living only 8 years; the curious animal *monoceros* having a stag's head, elephant's feet, boar's tail and horse's body; 4 cubits long lobsters and 300 feet

long eels of the Ganges; Indian plants and trees; minerals and precious stones; ebony, indigo, pepper, ginger and their great demand in Rome. Indian minerals and precious stones were the best of the world; diamond and pearls, beryl, and opal, onyx and jasper, amethyst and carbuncle were held in great esteem by the Romans. India was the great producer of the most costly gems. [Nat. Hist: VI. 17; VII. 2.; VIII. 31; IX. 3; XII. 4; XXXV. 6; XII. 7; XXXVII. 1; 6.] The demand for precious stones and gems, especially diamonds and pearls, going from India, was very great and Roman ladies were actually mad after them."

Pliny is the first to give a regular account of *Taprobane* (Ceylon) ancient *Tamra-barna*: the ancient Greeks called it *Antichthones* (another world). At the time of Alexander, the Greeks came to know clearly that it was an island- "A river divides it from India: it is more productive of gold and pearls than India itself."—(Megasthenes). Its Sanskrit name, *Ratna-dwipa* ("the Island of Gems") justifies it. Its distance from Pataliputra was supposed to have been 20 days' sail, while really it is 7 days' sail. The intermediate sea was full of shallows. The sailors steered not by the stars but by the flight of birds. Diodorus, a contemporary of Pliny, relates that a trader named Iamboulos was driven by a storm from near Arabia to Ceylon where he stayed for 7 years. Iamboulos gives the following points about Ceylon:—the perpetual verdure of the trees; the equality of day and night; size of the people and the flexibility of their joints; the length of

their ears, broad and pendent ; their attachment to the study of astronomy ; their worship of the elements esp. the sun and the moon ; their cotton dress ; the prevalence of polyandry. (Vincent's Periplus. pp. 20-24).

Pliny further speaks of an embassy from a Ceylon king to the emperor Claudius (41-54 A. D.) for friendship, under the guidance of a Roman freedman who was driven to a port in Ceylon by a storm from near Arabia. From this source, the Romans learnt that the island was rich in gold, silver, pearls and precious stones : there were no slaves, no courts of law, no litigation. The king was chosen by the people and had 30 counsellers none of whom could be condemned to death without the vote of the majority. The condemned person might appeal to the people. An unpopular king was condemned to disrespect for ever : nobody would talk with him or look at him. The people were very fond of hunting and fishing. Coliachum was the nearest Indian point to Ceyion, being only 4 days' sail from Ceylon. A big inland lake fed two rivers that watered the whole island.

(3) *The Periplus of the Erythrean Sea* (77 A. D.) ? A *Periplus*, a book on commercial geography, was practically a Guide-Book for mariners, stating trade-routes, ports, articles of trade &c. This particular treatise, written by an experienced sailor, has two parts, the first describing the coast of Africa from Myos Hormos to Rhaphta on the mouth of the Red Sea ; the other from Rhaphta to Ceylon sketching the entire sea coast.

The Periplus states that Scynthus (Indus) was the greatest river that fell into the Sea; only one of its 7 mouths was navigable: on the middle mouth lay the great port of Barbárike where ships were unloaded and re-cargoed. Trade was considerable. Here silk-threads, bedellium (a gum) spikenard, sapphires, indigo, cottons, emeralds and costus (a spice) were exchanged for cloth, coral, glass-ware, money, wine, frankincense and topazes. (Vincent's Periplus. II. P. 352). Next crossing the Gulf of Eirinon (Cutch) the vessels came to the coast of Syrastrene (Cathiawar), rich in grains and cotton. The *Periplus* praises that country for the superior stature of its inhabitants (Ib. P. 356). Then turning a Cape, the ships reached the Gulf of Barygaza (Cambay) called after a city, some 30 miles from the sea, on the north side of the Namnadios (Narmada). Barygaza, now Broach or Bharoach, ancient Bhrigu-kachchha, was the chief port of Western India.

The mouth of the river was obstructed by the flat shore and many shoals and navigation was difficult by violent and frequent bores. The traders would come to Barygaza where a great fair was held in July. The imports were brass; tin, lead, sashes, white-glass black-lead, gold and silver coins, wines, topazes, corals, and perfumes in small quantity. The exports were onyx stones chiefly from Ougein, (Ujjain) a great city and the capital of an extensive kingdom, porcelain, fine muslins, cottons in large quantity, spikenard, perfumes, ivory, ebony, myrrh, silk, pepper and precious stones like diamond. The coins of the

Bactrian kings Menander and Apollodotus were met with at that place. (Vincent's Periplus. II. PP-363-65).

The country beyond Barygaza was called *Dakinabades* Skr. *Dakshinapath Desa i.e.* the Deccan, containing vast regions, mountains and deserts full of wild animals. In the interior were two great capitals, *Plithana* (Skr. Pratisthana and *Tagara* (?), rather Nagara (not yet identified) Note :—The *Periplus* here fully confirms the Hindu traditions. Ujjain, in the first century B. C. and A. D., was the capital of a vast and powerful kingdom under the Sena dynasty.

Gandharva Sena, Vikrama Sena and Madhava Sena ruled there successively. Vikrama is better known as the first great *Vikramaditya* who, trying to conquer the Deccan, is said to have been defeated, or killed or forced to terms by the valiant Prince Sálivâhana who ascended the Andhra throne about 77—78 A. D. The Narmada was fixed as the boundary between the North and the South. Salivahana left the usual Andhra capital and built a newer one at *Pratisthana* now, near modern Hyderabad, on the left bank of the Godavari). Tagara is rather Nagara, perhaps the capital of the Andhras. Salivahana is properly Sala-Satavahana. Sala = Hala, No. 17 King of the Andhra list. He is also called *Saka* or *Kumarapala*. *Saka* means "the *Powerful*". Hence his era is called *Sakābda*. 58 or 57 or 56 B. C. is generally given as the initial point of the *Era of Malwa* or the so-called *Vikrama Samvat*. We doubt it. This year it is 1976 V. S. 1976 lunar = 1914 Solar.

So, the Vikrama Samvat or the Malwan Era probably began from 5 or 6 A. D. and Vikramaditya began to rule after 45 A. D.

From these southern capitals, goods were carried on waggons to Barygaza. Plithan sent a good deal of onyx-stones and Tagara (Nagara), common cotton-cloth, muslin and other articles. (Vincent's Periplus. II. P. 473). The Coast southward had several ports: Kallien, now Kalyan opposite to Bombay was one of them. The coast abounded with pirates whose chief haunt was the Khersonesus, the peninsula near Goa (*Gomanta* of the Mahabharata). Further south, lay the 3 ports of Tyndis, Musiris and Nelkynda. Greek ships from Egypt often visited the prosperous port of Musiris. The imports were pepper, betel and other articles. The exports were chiefly pepper, fine silks, pearls, ivory, tortoise-shells, diamonds, rubies, and amethysts (Ib. P. 415). The "Red-Hill" here is still known to sailors as "the Red Cliff." (Yule, quoted by Mc Crindle). Beyond this point, the Roman sailors learnt every thing from reports and had prob. no personal experience. The author of the *Periplus* next notices the following :—(i) The city of Colchos, in the sea below which pearl-fishery was carried on. (ii) Comar—a town in the Cape, having a convent for persons of both sexes who professed celibacy (P. 441). (iii) Palesimonda (Ceylon) noted for pearls, precious stones, fine linens and tortoise shells. (iv) Coromandel Coast: Masalia, a part of the Sea-board was noted for the manufacture of very-fine cloths. Argalan, an inland city, noted for its

manufacture of muslins adorned with small pearls. (v) A land of terrors and prodigies. (vi) The Gangetic Delta where there was a great commercial mart called *Gangá-nagara.* Its trade consisted in cloths of the most delicate texture and extreme beauty. Megasthenes referred to it: Chanakya called it "the white and soft muslin of Banga" Later on, it became known as the "muslin of Dacca" This Ganga nagara is also mentioned by Ptolemy (150 A. D.) Beyond the Ganges was the *golden country,* the Aurea Chersonesus of Ptolemy.

Note. Of the scholars, Dr. Taylor alone has discovered the right locality of *Ganga-nagar.* The place, still a rich one, is now known under its bilingual form of *Nagar-Kasbá* 4 miles to the west of Munsiganj, Dt. Dacca. It was once the capital of the ancient Hindu kingdom of Banga (East Bengal).

Banga is a forgotten kingdom now But it has ever borne an important part in the Indian history. So, we must say a few words on it. In the 29th century B. C. Bali, an Aryan king of the North West India on the Indus, being defeated and driven out by newer Aryans from the North under Vishnu, came down to *Patala, i.e.,* Lower Province (now Bengal) where his 5 heroic sons, raised in his queen Sudeshna by the blind sage Dirghatama, occupied Anga = Bhagalpur Division; Banga = Dacca Division; Kalinga = Presidency Division; Pundra = Rajsahi Division or North Bengal and Sumha = Burdwan Division. As the Aryans pushed on southward, Orissa and a part of Bengal next became Kalinga;

afterwards, the Eastern Sea board also became a Kalinga. These three were sometimes called Tri-Kalinga, when under one rule. Tri-Kalinga corrupted into Telingan or Tailanga. The fame of Banga reached even the Mid-Land. The Aitareya Brahmana notices "Banga—Bagadha—Cherapáda *i.e.,* Coromandel Coast). The Ramayana speaks of "rich and powerful Banga". The Mahabharata mentions Samudra Sena and Chandra Sena as the Lords of Banga. Buddha came to Banga and lived here for 7 days in the capital and praised the sheds. Pradyota, king of Malwa (6th century B C.) speaks of powerful Banga—king. Megasthenes describes its power. There is no knowing how many dynasties ruled in Banga from the earliest times till 1328 A. D. The Khadga, Chandra, Sur, Varman, Pala and the Sena-dynasties are the latest. About the Christian era, Banga was divided into 2 parts viz, Samaṭaṭa (Deltaic part) and Davâka (a greater part of Dacca and Mymensingh Districts and eastern parts of North Bengal).

The capitals of Banga, were always in Vikrampur. Parthalis (Skr. Prasthali ?) Ganga-nagara, Vikrampur, Rampal were some of the capitals. The *Periplus* states that *tej-patra* (accasia leaves) grow in abundance in *Kiradia* (Chittagong Division). They are conveyed from Ganganagar to Tamralipta and thence to Europe. A large fair is held annually on the border of this country. Chinese merchants come there and in exchange for their own goods, take *tej-pats* to China. The Greek word *Sindon* (cotton-fabrics) shows the land of their manufacture. The Latin *Sericum* is from

Skr. *Chinansukam* (muslin of China). Banga had silk and sericulture early from China.

Dr. Taylor says, "This fair is being held annually in a place near Munshiganj (Dacca) on the river, from the time of Hindu rule. It was formerly called Lakshmi or Laksha Bazar, as none but millionaires could live here by orders of the king of Vikrampur. From Gangànagar, corals, chequered cloths, muslins and other fine things were exported to the different countries of the world."[*] Vikrama-raja,‖ an ally of king Rámàpala, of Deva-gram = Dev-ga, now Debhag, built Vikrampur, later Edrakpur, now Munsiganj (Dacca). The Sen Kings made Rampal in Vikrampur, their (chief) capital. Sonargao, Nadia and Gaur were their other capitals. The Sens, of the Lunar race, came originally from the Carnatic in the Deccan. The Sena king-list is—1. Virasena. 2. Sámantasena. 3. Hemantasena. 4. Bijayasena. 5. Ballalasena. 6. Lakshmanasena. 7. Kesavasena. 8. Narayana. 9. Mudhusena. 10. Danuja-mardana. 11. Bhagavati = Vedasena. 12. Ballalasena II.

Vijayasena was lord of Gaur, Banga, Kamarupa and Kalinga. He was unrivalled in East India. His fleet sailed from Vikrampur to Benares.

Lakshmana Sena (1119—1199 A. D.)—again wrested Kamarupa from Trailokya Sinha. The Mog King Galaya (1133 to 1153) often attacked East Bengal. Lakshmana drove them out for ever. Kalinga revolted and became free. Lakshmana re-conquered it. He conquered Benares and Gayá and set up pillars of

victory there. He conquered Mithila and introduced his Era there. In 1146, Govinda Chandra Dev of Kanouj attacked Magadh and advanced as far as Mudga-giri. Lakshmana marched to the frontier and defeated Govinda. At 80, being surprised by Bactyer (1199 A. D.), Lakshmana fled to Vikrampur from Nadia. However, a greater part of Bengal gallantly opposed the Moslem power and remained free till 1328 A. D., when Parūgal Khan conquered East Bengal from Ballala Sen II. Repeated invasions of the Coch, Ahoms, Tipras and the Mogs on the one way and the Turkish attacks from the North-west Bengal, at last ruined the last Hindu power of Far East India. Islamkhan, the first governor of East Bengal, pulled down the buildings of Rámapala and built Dacca with the materials (1330 A. D.) Vikrampur fell, as Dacca rose.

Vikrampur should be again raised to the status of a district at least.

4. Aelian's Indian Zoology.—The works of Aelian (2nd century A. D.) have noticed many Indian animals. He speaks of Indian apes, dogs, tigers, elephants, sheep, goats, winged scorpions and snakes, parrots, cocks and various other beasts. Gladiatorial fights—between men and men, beasts and beasts were common. He also notices, *inter alia*, the physical features of the land. "The Ganges," says he, "has no tributary streams at the source; but is enlarged on its march, by other rivers. There are islands in it larger than Lesbos and Kyrnos. (Aelian. "*On the Peculiarities of Animals*," III. xii. Mc Crindle.)

5. *Ptolemy* (140 or 150 A. D.)—His first scientific Geography long governed the world's ideas. He connected astronomical observations with mathematical calculations. He gave latitudes and longitudes of places. His work led Columbus to believe that India lay across the Atlantic.

Ptolemy, a native of Alexandria, had his informations about India from the reports of sailors with merchants. Another geographer named Marinus of Tyre lived shortly before Ptolemy who used his informations also in his book. The following is his notice of India :—

(a) *India intra Gangem i. e.* Western India with Afghanistan and Beluchistan. (b) *India extra Gangem* embraces all S. E. Asia to China. He describes the entire coast from the mouths of the Indus to the Gulf of Siam, noting the most important towns with their latitudes and longitudes :—The 7 mouths of the Indus, Syrastra (Surat), Monoglosson (Mongrol) in Gujrat ; Gulf of Barygaza, mouth of the Namados (Narmada) difficult of navigation owing to terrible bores ; Ariake (Maharashtra) : Soupara, a town (Solomon's Ophir ?) and Byzantein, Skr. *Vijayanta*, modern Vijaydanga, the south entrance of the Vághtan river in Ratnagiri (Mc Crindle) a few towns,—Muziris the great sea-port ; Bakarei a great emporium ; Comar (Comorin) the cape-town ; here he errs, placing Comar near Bombay. Next comes Kolkhoic Gulf (Manar) on which was Kolkhoi (Coel) an emporium of pearl trade ; Cape Cory : Next comes the Coast : the mouth of the Khaberos (Kaveri) ; sea-board of Maisolia (Maslipatum) noted for

the manufacture of finer cotton-fabrics ; Orissa Coast : 4 rivers ; Manada = Mahanadi ; Konarak (a town) is Konnagara. Ptolemy next definitely describes the Gangetic Delta. He mentions its 5 mouths. His Kambyson is Hugli river. His towns Poloura and Tilogramon on the mouths, are prob. Jelasor and Jessore (?) Next he speaks of mountain ranges and the rivers. His Mt. Ouindion = Vindhya ; Mt. Sardonyx = the Satpura Hills, home of the Sardonyx stones. His description of the Indus is full, but of the Ganges, meagre. The Diamouna (Yamuna) is given a prominent place : His Namados = Narmada ; Mophis = Mahi. He next describes the different countries and peoples of India classed after the river-basins, with the towns of each :—Lobaka = Lavakot = Lahore ; Sagala—its ruins lie 60 miles from Lahore. Indabara = Indraprastha *i. e.* ancient Delhi ; Madura = Mathura in the Deccan Prasiki = Eastern Province ; Sambalaka is Sambal in Rohilkhand ; Konagora = Kanouj ; Abiria—land of the Abhir Kshatriyas, to the east of the Indus where it divides to form the Delta. Syrastrene = Surashtra *i. e.* Gujrat. Barygaza (Bharoach) ; Ozene (Ujjayini). Nasika ; Palimbathra (Pataliputra) ; Tamalites (Tamluk) ; the *Gangaridoi* = Ganga-rashtra about the mouths of the Ganges with its capital *Ganga-nagar*, an important seat of commerce. Modogulla (Mudgol), Pounnata whence came the beryl and Madura, the Pandya Capital of Southern India.

His ideas about the Trans Gagetic Peninsula are meagre. Most of the places cannot be recognised now.

His Pentapolis is prob. Chittagong; Malay Peninsula is the Aurea Chersonese. He wrongly thought the Indian Ocean like the Mediterranean, bounded on all sides by land. His account of Ceylon is very accurate and full. Among other things, he notices the long tresses of its men, its produce in rice, honey, ginger, beryl, hyacinth and mineral wealth. Elephants and tigers abounded. He speaks of the magnetic rock on the south coast of India often attracting ships with iron nails passing near it. [See Dr. Ball's Eco. Geo. of India P. 37.

6. Other Classical Writers on India.—(i) Dion Chrysostom (1st century) refers to the Indian Epic—the Ramayana, (ii) Bardesanes (2nd century) and Clemens Alexandrinus, Porphyry (3rd century A. D.), Stabois (6th century A. D.) give curious informations about the Brahmans. Alexandrinus refers to the Buddhistic worship of stupas (topes). Dionysios Periegetes (3rd cent.) in his Universal Geography gives some lines on India, done into English verse by Dr. Nolan. (iii) Apollonius of Tyana:—His life, written by Philostrates (2nd Cent. A. D.) contains many references to India. He was a Pythagorean and came to India to mix with the Brahmins accompanied by Damis, a learned Assyrian. Their alleged travels are subject to grave suspicion. (iv) Cosmas (middle of 6th century).—He was at first a merchant of Alexandria and had visited many lands as far east as India: hence is his surname of *Indikopleustes* (the Indian Navigator). Afterwards he turned a monk and wrote the *Christian Topography*. He describes some Indian plants and animals and then gives an

account of Taprobane (Ceylon), then under two kings. Her foreign trade was much : her ports were frequented by merchants from India, China, Persia, Ethiopia. The imports were silks, aloes, clove wood, sandal wood, pepper, copper, sesame wood, materials for dress, musk or castor and horses from Persia, free of customs. The Persians had entered into the Indian trad Cosmas found many Christian Churches in Ceylon and Southern India.

Indo-European intercourse suffered a good deal from the Saracenic opposition. After the Crusades, Rdbbi Benjamin of Tudella was the first of the Mediæval Travellers to India. A translation of his Travels is given in Pinkerton's collection of voyages &c. Vol. VIII p. 1. Sir George Birdwood's *Report on the old Records of the India Office*, 2nd Ed. gives an account of the Mediæval Travellers to the East. A complete List is given by Lord Curzon in his Introduction to *Persia*. (v) Benjamin set out from Spain in 1160 A. D. He mentions an island called Nekrokis (Ormuz ?) in the Persian Gulf, which had a great trade in Indian goods, esp. in silk, purple manufactures, hemp, cotton, flax, cloth and spices.

Benjamin most probably visited the west coast of India. For, he mentions a place growing immense quantities of pepper ; and noted for intense heat, where the people were mostly fire-worshippers who exposed their dead to the mercy of the elements. This description reminds us of Malabar noted for its pepper cultivation and the Parsee settlers. Benjamin here repeats the

Hindu story of the birth of pearls : at a certain season of the year, there fell from the stars a kind of dew, a drop of which, when sucked in by an oyster, turns into a pearl. Indians believe that water following from the star *Svati* (Areturus) is transformed into pearls in oysters and in the skulls of elephants.

(vi) Marco Polo (b. 1250. d. 1324), *the mediœval Herodotus*. His Travels in different parts of Asia from 1271 to 1295, edited by Yule and revised by Cordier (1903), was one of the most famous books in the Middle Ages and created a thrilling interest among the learned men of Europe.

Shortly before his birth, his father and his uncle set out on their eastern travels from Venice, reached the court of Kublai Khan at Xanadu (Shantu) where they were received with great kindness. 19 years stay here ; went back to Venice as envoys of the Khan to the Pope. After 2 years they set out again with young Marco Polo and came to Ormuz where many merchants brought spices, pearls, precious stones, cloths of gold and silver, elephants' tusks and other precious things from India. During great heat, the people of Ormuz spent the whole day in water.

The Polos next went to Persia : then traversing Kerman and Khorasan came to Badakshan where young Polo fell ill : their long delay here : Polo recovered : they resumed journey, ascended the Pamir Tableland and at last reached the court of Kublai Khan, who loved the young Polo for his intelligent and keen observation : Young Polo here learnt the language of the Mongols :

the Khan sent him on diplomatic missions to the neighbouring countries, which increased his knowledge of Asia. After a long residence at Xanadu, the Polos were eager to return home. But the Khan spared them not. The Khan next asked the Polos to safely escort a Mongol Princess to Tabreez where she was meant as a bride for a Persian Khan.

The Polos readily agreed, and set out with the Princess in 1292. Travelling through China, the Chinese Sea, the Indian Ocean, the hardy Venetians, after 2 years of perils, at last safely delivered the bride. After this they returned home in 1295. Three years later, Polo was taken prisoner by the Genoese. Here in the prison-cell, he dictated his travels to a fellow-prisoner named Rusticiano who wrote down the details and afterwards gave them to the public. *His account of India* :—He noted, among other things, the beauty of Kashmir women, the notoriety of the men as magicians, the idolatry of the people and the excellent climate Mission to Annam, made Marco know Tibbet and Bengal. He noticed the idolatry of the Bengalis, their trade in cotton, their simple food of rice, milk and flesh; the plenty of spices, sugar and ginger in their land. He further mentions its notoriety for a trade in eunuchs and slaves, both male and female. (Marco Polo. Vol. I. p. 115). He knew of the islands about India and Southern India, during his home-voyage. Java was supposed to be the largest island in the world (Marco Polo. Vol. II. p. 272). Zeilan (Ceylon), the richest island in the world, had the best rubies, sapphires,

topazes and amethysts, plenty of rice, sesame oil, milk and wine trees : he mentioned the sepulchre of Adam or of Sagomon Barcha (Sakya Muni Buddha). His fore teeth and a dish were still shewn as holy relics (Ib. Vol. II. P 317-318). In India, he described the pearl-fishery of Maabar (Coromandel Coast)—Vol. II. P. 332, where the people and the king were so many naked savages, yet shining with barbaric pearl and gold. (II. P. 338). The criminal laws were very severe. Wives threw themselves on the funeral pyre of their husbands. (II. P. 340). The people were superstitous augurs and soothsayers. They were pharisaical in their food and ablutions. They washed twice a day, never used the left hand while eating. Each drank from his own pot with out touching the mouth. Drunkenness was detested. Animal food but beef, was allowed. Only the Gauis ate beef, if the cow had died of itself. These were the descendants of those who had killed St. Thomas. Some girls were dedicated for dancing in the temples. To escape from scorpions and fleas, men slept in cane litters high up in the room. The floors were plastered with cow-dung (II. P. 340 and 346.) The tomb of St. Thomas was much frequented by both Christians, and Saracens. Mutfili (now, Telingana) was then under a Queen noted for her love of justice, peace and equity. She was of the Kakateya dynasty, with Warangal as her capital. The state had an abundance of diamonds.

Westward from Mutfili was Lar (Malabar ?), a home of good many Brahmins who were honest merchants :

(iii) *Kaya-Chikitsya* is modern science of medicine. The Salya and Salakya together make up *surgery*.

(iv) *Bhuta Vidya*—is the restoration of the faculties from a disorganised state supposed to be induced by demoniacal possessions.

(v) *Kumara Bhritya* is the care of infancy comprehending the management of infants and the treatment of disorders in mothers and nurses.

(vi) *Agada Tantra*—treats of the administration of antidotes.

(vii) *Rasáyana*—Chemistry (?) Purification of blood.

(viii) *Bájikarana* professes to promote the increase of the human race.

Like the two Sanskrit Epics, the two great medical works *Susruta* and *Charaka* have come down to us from the 16th or 15th Century B. C. They are mentioned in the Mahabharata, but not in the Ramayana. Fven in their original forms, they were but compilations from older documents. Like the Epies, they have undergone many revisions. The present books, remodelled after Christ, contain much unworthy interpolations. Annotator Dalvana and Bágbhata say that the present Susruta was remodelled by the great Buddhist Scholar Nágárjuna in the 2nd century A. D. Nagarjuna retained only a part of the poetical portion of "*old Susruta*" and explained the rest in his own prose.

The defects of Charaka are said to have been made up by Drihra-vala, a learned writer of the Panjab.

Susruta treats of *surgery* and Charaka of *medicine*. Their fame went abroad early.

(viii) Odorico de Pordenone—came out on a pilgrimage to the shrine of St. Thomas. From Ormuz, he came to Thana near Bombay (1321). Here or at Soupara, he gathered the bones of 4 missionaries, who had sufferd martyrdom shortly before his coming. He speaks of the pepper-cultivation of Malabar. From India he went to Sumatra in a Chinese junk. He then visited many other countries and described Tibbet and its Grand Lama who was its Pope.

(ix) Sir John Maundeville, an English Knight, is said to have travelled over a greater part of Asia (1322-1345) and written an account of the various countries he claimed to have seen. Some modern scholars hold that the book was really a compillation by a physician of Liege, Jehan de Bourgogne by name who wrote under the *nom de querre* of Sir John Maundeville, Knight of St. Albans in England.

(x) Nicolo Conti (1417 A. D.) a noble Venetian travelled in the East for 25 years. He left an account of his travels.

(xi) Athanasius Niktin.—This Russian gentleman started in 1468, descended the Volga, reached Hormuz; crossed the Indian Ocean to Moshkat, thence to Kuzart (Guzrat) and Kambat (Cambay), a port of the whole of India, manufacturing damask, satin, blankets, indigo. Calicut produced pepper, colour plants, muscat, cloves cinnamon, aromatic plants, *ardrach* (ginger) and other spices. He next visited Kulburga, Bidar, Bechenagar (Vijaynagar). He was so dazzled by the magnificence Bidar that he took it for the chief city in India.

Vijaynagar was surrounded by 3 forts and ruled over by a Hindu king who had a numerous army and a palace built on a hill.

B. *Chinese Notice* :—(i) the Chinese History of Suma-sien, Etoalin, Pankuc, Wi-lio and others, refers to India from 700 B. C. downwards. (ii) Chinese Indian Travellors : Some 45 are yet known. (1) The earliest was Chi-tao-an, at the beginning of the 4th century A. D. His work is lost.

(2) Fa-Hian (399 414 A. D.)—He was born in the province of San-si : became a monk at 3 ; his real name was *Kunga*, initiated name *Fa-Hian* and title *Si* (one dedicated to Buddha).

He never married : set out for India in 399 A. D. with several of his friends as companions. After many troubles on the way, he reached India in 7 months. His accounts are saturated with Buddhism. His work was done into French by M. Remusat (1836) ; into English, by Mr. Laidlay in Calcutta (1848) : it contains 43 short chapters, entirely devoted to Buddhistic details.

Passing through Oigours, Khotan, Cabul, Udyana (Suwat Valley), Gandhara, he reached India : next visited Taxila, Mathura, Sankasya, Canouj (where he sees the Ganges), Kosala, Sravasti, Kapila-vastu, Vaisali, Magadh, Pataliputra, Nalanda, Rajagriha, Gridhra-kuta, Gaya : next Benares, the Deer-park of Sarnath, Kausambi. Then he gives a short chapter on the Deccan , visited some cave-temples, probably those, of Ellora. From Benares, he next repaired to Pataliputra

where he lived 3 years studying books, language and precepts. Next he went down the Ganges to Champa and Tamralipta where he passed 2 years, transcribing the sacred books, and depicting the images. From Tamluk, he sailed to Ceylon in a Bengali ship and lived there 2 years. He found Buddhism highly flourishing there: here he collected several rare books, and paid honour to Buddha's tooth. On homeward voyage, he visited Java where Hinduism flourished, knowing no Buddhism at all. From Java, he reached China in 82 days. It is a notable point that *Brahmins* in large numbers would go out on sea-voyage to Sumatra, Java, Bali, China, &c, as passengers and merchants, not at all afraid of the *Kala-pani* (black waters of the sea) !! An Indan named Buddha-Bhadra, then living in China on mission-work helped Fa-Hian much in rendering the Indian works into Chinese. Fa-Hian died at 86.

(3) Hoei-seng and Song-Yun (502 A. D.) lived and travelled only in the Kabul valley and the North-West of India. Their account is very brief.

(4) Yuan Chwang (629-645 A. D.) : His work, called "the *Siyu-Ki*," gives an acconnt of 138 states of which he himself visited 110. His personal narratives are full and correct, but his statements based on the reports of the Buddhists, are however often wrong.

His work is rendered into English by Mr. Jullien, in 3 Volumes. Yuan Chwang was an ardent student of Buddhist philosophy. So he set out for India, while aged only 26, with the object of solving various doubts and collecting Buddhist works &c.

Yuan Chwang compares the shape of India to a *half-moon* with the diameter on the broad side to the North and the narrow end to the south (Cunningham. Anc. Geo. of India, Vol. I.) His idea of the half moon probably originated from the Mahabharata's *á-krishta dhanurákára i. e.* shaped like a bow bent. Faki-lo-to says, "India is broad in the north and narrow in the south."

His travels :—He starts from N. W. end of China, 629 A. D., passes through the land of the Ougours and Tartar tribes, Okini and Kharashan states: stops 60 days for snow. Pa-lou-kia (Aksu): Buddhism prevalent more or less in those countries. He takes one week to cross Mt. Ling-Chau (Musur Aola): here he loses several of his companions from hunger and cold and many of the beasts of burden. He noticed Buddhism flourishing in Central Asia. After much trouble and toil, he reached India by the Kabul Road. The kingdom of Kapisa, (now Cabulistan), was then under a Kshatriya king to whom 10 others were subject. He found Buddhism prevalent in North West India. At Peshawar, then under Kapisa, he beheld the ruins of Asoka and Kanishka. Kashmir was under a Hindu king: Hinduism was prevalent there. At Thanesvar and Muttra, he found Hinduism and Buddhism equally flourishing. He wondered at the huge skeletons of the Kshatriya heroes on the plains of Kurukshetra (Carnal). The kingdom of Canouj was the most powerful and prosperous in India. Harshavardhana Siladitya II. was its emperor to whom 20 other great kings bowed their heads. He

was a Vaisya Rajput. Pulakesi II. was his only great rival in Maharashtra. Harsha, a great patron of learning and religion, equally honoured Siva, Buddha and the Sun. In Oudh, Buddhism was still supreme. The state of Prayag (Allahabad) had little Buddhism. He found Buddhism declining in Avanti. He was sorry at the ruin of Kapilavastu. Brahminism was well established at Benares and other towns. Vaisali was in ruins and her convents deserted In Magadha, 50 monasteries had only 10,000 monks. Besides, there were many Hindu temples. Pataliputra had fallen from her former glories. Its ruins extended over 14 miles. Next he visited Buddha-Gaya from where he was invited to Nalanda near Gaya, now *Bargao*. The residential university was maintained by Siladitya. 10,000 Buddhist pupils of 18 Buddhist sects studied there religion, logic, philosophy, physics, mathematics, literature and medicine. The pupils resided in four-storeyed buildings. There were 100 lecture halls ; besides, Professors' rooms in the middle. It was located in a garden. Silabhadra, the most distinguished scholar of the times, was the Principal and Professor. This learned professor, born of a Brahmin Raj-family of Vikrampur, East-Bengal, was honoured of all for his profound learning, versatile genius, pure conduct and experience. Yuan Chwang was given a hearty reception at Nalanda. Here he became the pupil of Silabhadra for 5 years and studied Panini's grammar, Tripitaka and all the Brahminic Sciences. From Nalanda, he went to Bengal, Deccan and Central India. Assam under Brahmin Bhaskara Varman, had no Buddhism.

Kumara Bhaskara was a friend of Harsha Vardhana. Tamralipta was a chief port.

Maharashtra was very powerful : here half the people almost were Buddhists. King Pulakesi was brave, generous, and popular. Harsa Vardhana made an unsuccessful attempt at defeating him.

Yuan Chwang gives curious details regarding the public buildings, the household furniture, dresses, manners, divisions of time, minute observances of castes, four castes : Vaisyas are merchants, Sudras are agricultural labourers. He also mentions numerous *mixed castes*. He is highly impressed with the truthfulness and honesty of the national character ; praises the administration of justice and speaks of 4 modes of ordeal. He refers to the partition of the produce of the royal lands : the 1st is for the payment of the state expenses ; the 2nd is given as *Jaigirs* for the officers of State ; the 3rd is given to the learned men ; the 4th is given to the Buddhist and Brahminic sects. Taxes are light ; every one has and tills hereditary land. $\frac{1}{6}$ of the produce is paid as revenue to the king who advances seed. There are transit duties at the fords of rivers and on high ways : there is no forced labour, but every one is obliged to pay reasonable wages. A small army is kept to guard the frontiers and the king's person. The rest is levied in time of need. Governors, ministers, magistrates all receive a certain portion of land to support them by its produce.

Next he gives details on current literature : 5 sciences are prominent viz, grammar, that of arts and

trades, medicine, logic, metaphysics. Next he describes the 4 Vedas. Term of education lasted till the student's 30 years : there are 18 different Philosophical Schools, but all are at strife ; often very hot discussions ensue. "There are special clerks to write down memorable sayings ; others to write the narrative of events. The record of annals and royal edicts is called *Nila-pita*, "the Blue Collection." India is divided into 70 big kingdoms. "Ki-lun" treats of Fan characters. *The Brāhmi lipi* is the writing of Brahmá. The primitive text of a million of slokas was called *Vyakarnam* (grammar)—a mnemonic treatise for the knowledge of sounds. Indra condensed it in 100,000 and Panini in 8,000 Slokas. "They are only stepping-stones through a thousand years of fable." (E. B. Cowell.) Yuan Chwang did actually study the Vedas.

Yuan Chwang found India *prosperous.* A judicious distribution of lands amongst all classes of people is the root of a country's welfare. In this respect, England and India are singularly blest from the earliest times. But baneful changes have been brought into India by foreign rule. Under the British rule, Bengal, Behar and Orissa alone have the *Permanent Settlement.* Even in these parts, cultivators had no right in the lands they ploughed. The generous government of Lord Ripon first passed the Bengal Tenancy Act in 1885, by which the Bengal peasants have acquired a right (*jot sattva*) in their arable lands. The defeots of the Act were remedied afterwards. It is a wonder that people have no right in their home-stead lands ! They

are foreigners to their *homes !!* They cannot excavate tanks and wells, cut down trees they plant, erect buildings &c.—unless they purchase *mirash* (an intermediate right) from the Taluqdars or Zeminders. I have heard complaints from many that these land-owners do not grant *mirash* to their permanent settlers, even on the offer of heavy sums. What is this but *veiled slavery ?* What is then *tenancy ?* In all cases of the transference of rights, Government gets a certain registration fee only. The settlers of home-lands have no right; Government gets no share in the sales of lands! while the immediate owners—Zeminders, or Taluqdars or Howladars—have at least double rights !! The lion protects the people, but the lion's share goes to the fox.

(iv) I-Tching (671—695 A. D.) also gives us an interesting account.

(v) Some pilgrims came to India in the 8th century A. D.

(vi) Khinie visited India in 964 A. D. with 300 ascetics. But their accounts are of little interest.

C. Alberuni on India. 1030 A. D.)—Alberuni (Abu Raihan) a learned scholar and mathematician, was born in Khiva, 973 A. D. Sultan Mahmud of Gajni conquered Khiva in 1017 and Alberuni was his prisoner. He came to India in the train of Sultan Mahmud, studied Sanskrit and wrote an account of India, noting the merits and demerits of the Hindus and their civilisation &c.

"Mahmud utterly ruined the prosperity of India; by his wonderful exploits, Hindus became like atoms

of dust. Hence is the Hindu aversion for all Moslems. Hindu sciences have fled from our conquered tracts to Kashmir, Benares and other places not yet conquered." (Chap. I.)

"Hindus—isolated from other nations—are ignorant of the outside world : to them, all others are *Mlechchhas*, they are haughty ; their ancestors were not so narrow-minded as the present generation is." (Chap. I.)

"India is divided into many petty states : the Chiefs are free but often at feud. Kashmir is free : Mahmud could not conquer it. Anangapala is at Delhi ; Sindh is under Moslem Chiefs ; Somnath is under the Rajputs ; Malwa is under a Rajput : Bhojadeva, patron of letters, rules at Dhara. Kanouj, capital of Madhyadesa, is under the Pala dynasty. Rajyapala is plundered by Mahmud. Capital is removed to Bari where Mahipala lived. Monghyr is their capital in Bengal. They are Buddhists. (Chap. XVIII.)

He next gives the distances from Canouj to Mathura, Prayag, Benares, Pataliputra Monghyr, Ganga-sagar, Dhárá and Ujjain in the South ; Kashmir, Multan and Lahore in the north-west ; Setubandha, pearl-banks of Ceylon, Maldiv and Lacca Div Islands. (Chap. XVIII.)

Vaisyas—the mass of the people—were fast degenerating to the rank of Sudras. (Chap. IX.) To them religious learning is disallowed ; Brahmans teach the Vedas to Kshatriyas. Váisyas and Sudras are not to hear it. (Chap. XII and LXIV.). The 8 *Antyaja* castes below the Sudras are the fullers, shoemakers, jugglers, basket and shield-makers, sailors, fishermen, hunters and

weavers. Haris, Doms, and Chandalas are outside all castes. (Chap. IX.)

Parents arrange marriages of children, that happen *early*. Gifts are made to wives (*Sṛti-dhana*). There is no marriage of widows, nor marriage within the 5th degree nor exogamy. (LXIX.) Satism is in vogue (LXIX).

Festivals :—Year begins in Chaitra, about the time of Holi. In Baisakh (April-May), the festival is *Gauri Tritiya* : women bathe, worship Gauri, light lamps, offer perfumes and fast.

Sacrifices are made before ploughing fields : annual cultivation begins : at vernal equinox, Brahmins are fed.

In Jaistha (May—June), first-fruits are offered for a favourable prognostic : the *Rupa Pancha* festival of women follows.

In Asharha (June—July) : Alms-giving and supply of new vessels to the house. In Srávana, feasts are given to Brahmans. Bhádra is full of celebrations : the *Dhruva griha* festival is for a pregnant woman to obtain healthy children. In the Parvati festival, a thread is offered to the priest. In Asviṇa, sugar-cane is cut. In the Mahánavami festival, fruits &c.—are offered to Durga. Kartika is noted for the *Dewali* when a great number of lamps are lighted. The Lakshmi Puja happens after the Durga Puja. Agrahayana has a feast for women in honour of Gauri. Pausha is celebrated with a variety of dishes. Mágha comes with a feast for women in honour of Gauri : it has other festivals also. In Phalguna, a feast is given to the Brahmans :

Dola and *Sivaratri* : the latter is dedicated to Mahadeo. (Chap. LXXVI).

There are numberless idols and temples all over India ; numerous pilgrims and devotees. The Sun-Temple of Multan is famous. That of Vishnu is at Thanesvar ; wooden idol of Sárada in Kashmir. The Siva-Linga of Somanatha was destroyed by Mahmud. (Chap. XI.) Pattan itself is a centre of maritime trade and a harbour for sea-faring people. (Chap. LVIII).

Benares is the most sacred place ; old men go there to die. The holy lakes of Pushkar, Thanesvar, Mathura, Kashmir and Multan attract vast crowds. (Chap. LXVI).

Hindus have large and excellent excavated tanks with spacious flights of stairs in holy places. (Chap. LXVI).

Of the Hindu gods, 3 viz., Brahmá, Vishnu and Siva are principal : they make a triad like the Christian Trinity. The three form one substance. (Chap. VIII.) The wise Hindus believe God to be one Eternal Being. Gods are many only in vulgar belief. (Chap. II.) Hindus believe in the transmigration of souls. Chap. V). Marriage ceremony is described in Chap. LXIX. A monument is raised where the dead body is burnt. (Chap. LXXIII.) This practice is still found in East Bengal. Written plaints are generally filed : oral complaints also are entertained ; there are different kinds of oath. Decision of cases is made on testimony of witnesses. The criminal law is extremely mild like the spirit of Christianity. A Brahman is never punished with death. Theft is punished acc. to the value of the

stolen property. A Brahman and a Kshatriya thief might be punished with the loss of hand or foot. An adulterous woman was driven out and banished from the husband's house. Children inherit ancestrál property. A daughter gets $\frac{1}{4}$ of a share of a son : widows do not inherit, but are supported while they live. Heirs in direct lines inherit. Debt of the dead, devolves on the heir. (LXX.—LXXI.—LXXII.)

Only Brahmans are exempted from all taxes. King gets $\frac{1}{6}$ of the produce of the fields. Labourers, artisans and trading classes also pay taxes on their incomes.

Literature :—The Vedas are taught orally. Vyasa arranged the Vedas into 4 groups and taught each to his 4 disciples. The Mahabharata has 18 Books, besides the *HariVansa*. The Ramayana is full of legends. Thére are 8 grammarians—Panini and others. Sanskrit has various metres. There are 20 law-books called *Smriti* ; 18 Puranas. Hindu astronomy is good. Aryya-Bhatta, Barahamihira, Brahmagupta are great astronomers. They have 5 Siddhantas. Barahamihira (505 A. D.) is the greatest astronomer and an honest man of science. The following are notáble :—12 suns of the 12 months named from the lunar constellations. 12 signs of the Solar Zordiac. Mars, Mercury, Jupiter, Venus and Saturn are the planets. (Chap. XIX.) The Law of Gravitation is known : Brahmagupta (628 A.D.) says, "All heavy things fall to the ground by a law of nature. It is the nature of the earth to attract and keep things." Varahamihira says, "The earth attracts that which is upon her." (Chap. XXVI.) Aryyabhatta holds,

"The earth *revolves*, the heaven does not turn round as appears to our eyes." (Ch. XXVI) Roundness of the earth is known. The circumference of the earth is stated to be 4,800 Yojanas. (Chap. XXXI.) Hindus know the *precession of the equinoxes* (Chap. LVI) and the helaical rising of Canopus. The wisest Hindu is not free from superstition. Their most advanced notions of astronomy are mixed up with silly conceptions and ancient myths."

Hindu Geography is almost murdered. Chap. XXI. is quoted from the Matsya Purana The Vayu Puran gives a correct geography of India and its neighbourhood. (Chap XXIX.)

In arithmetical notation, no nation goes beyond the *thousand*, but the Hindus extend the names of the orders to 18th which is called *Paràrdha.* (Chap. XVI.)

Various *Scripts* are current. The *Siddha-matrika* is current in Kashmir and Benares. The *Nágara* is used in Malwa. The Ardha Nagara, the Marwari, the Sindhava, the Karnata, the Andhri, the Draviri, the Gauri (Bengali) &c, are current in those countries. The writing materials are palm-leaves, birch-leaves in North and Central India. (Chap. XVI.)

The medical science is the monopoly of a few. There is much superstition even in it. Hindus culture also Rasayana (Chemistry).

Alberuni gives a brief account of the Sankhya and other schools of Hindu philosophy: gives a meagre sketch of Buddhism. He makes no mention of Tantric religion or literature.

Indian Life and Character.—Want of unity, intense heat, enervating climate, narrow compass of public activity, spiritual aspirations &c, are some of the causes that have led to the fall of the Hindu nation. The Pauranic Age has been practically a period of Hindu struggle against foreigners. India has lost her former culture, cultivation, arts, industries, health, wealth &c, but the character of her children has not yet undergone much change, as will appear from the following :—

(a) "They (Indians) are so honest as neither to require locks to their doors nor writings to bind their agreements." (Strabo)

(b) "No Indian was ever known to tell an untruth." (Arrian).

(c) "They are faithful to their promise"—Faitu, the ambassador of Chinese emperor Yangte (505 A. D. ?) to India.

(d) "With respect to the ordinary people, although they are naturally high-minded, yet they are upright and honourable. In money matters, they are without craft, and in administering justice, they are considerate. They dread the retribution of another state of existence and make light of the things of the present world. They are not deceitful or treacherous in their conduct and are faithful to their oaths and promises."

Yuan Chwang.

(e) "I have had before me hundreds of cases in which a man's property, liberty and life, has depended upon his telling a lie and he has refused to tell it."

Col. Sleeman.

(f) "Judged by any truthful standard, the people of India are on a far higher level of morality than an Englishman."

Sir Lepel Griffin.

(g) "Their whole social system postulates an exceptional integrity."

W. C. Bennet.

(h) "I find among my acquaintances who have long resided in India that after travelling over Europe, they have reason to think more highly of the natives of India."

Genl. F. Briggs.

(i) "No set of people among the Hindus are so depraved as the dregs of our great towns. The mass of crime is less in India than in England."

M. Elphinstone.

(j) "The morality among the higher classes of the Hindus was of a high standard and among the middling and lower classes, remarkably so. There is less of immorality than you would see in many countries in Europe."

Sir G. B. Clark G. C. S. I.

(k) "There is simply no comparison between Englishmen and Hindus with respect to the place occupied by family interests and family affections in their minds. The *family* in the old sense of the word, still exists in India : In England, it is a very different institution. The romance of Indian life is the romance not of the individual, but of the family."

Dr. W. W. Hunter.

(l) "In statesmanship, unhappily permitted to exist only in the Feudatory States, there are few in Europe, Asia and America, to surpass the achieve ments of Sir Salar Jang the First, Sir T. Madhav Rao, Sir K. Sheshadri Ayer—to refer only to the departed."

Prosperous British India.

(m) "In education and manners, the Hindoo shines far above the European. Without a knowledge of alphabet, the Hindu females are dutiful daughters, faithful wives, tender mothers and intelligent house-wives; such is the result of my own observations."

Abbe. F. A. Dubios.

Commerce & Colonisation.—During the Period under review, Indian commerce, both inland and foreign was brisk. It consisted of the following branches—(i) The Indó-Babylonian. (ii) The Indo-Ceylonic. The Indo-Malayan and (iv) the Indo-Chinese. Besides, there were caravan routes from India to Central Asia, China, Persia and to the Levant. The Chinese writers have recorded a regular Indo-Chinese trade under the Embassy system. Indian trade with Egypt continued. The Greeks and the Arabs were foremost in western trade. Before Christ, Alexandria was the chief market of the world. Tbe Indian goods were also carried to the shores of the Black and the Caspian Seas across Central Asia along the Oxus. The trade routes once covered Asia like a net-work. The Romans conquered Egypt in 47 B. C. and caught the commercial spirit from there. About and after the Christian era, the Roman trade with

India was very great. The luxuries of India were in high request at Rome, in the Roman Empire and with northern peoples. Indian perfumes, unguents, pearls, diamonds, ornaments gems, silk, the muslins of Vikrampur, drove the Romans almost mad. Neither law nor wiser counsels could prevail against the Roman craving for the voluptuous products of India. To the evil effects of this indulgence, Gibbon attributes the decline and fall of the Roman Empire. Rome perished in the 5th century A. D. The merchants of Syria and Egypt scattered over the Empire the rich products of India. The lucky discovery of the Monsoon, soon facilitated Rome's eastern trade. About 33 A. D. Happalus, a navigator was brought by the monsoon to Muziris in the Malabar Coast in 40 days. Finds of Roman coins in and about Coimbatore District and Madura prove the Roman trade. Southern India supplied Rome with spices, pepper. perfumes, ivory, fine muslins, precious stones and Beryl. (Ptolemy p. 181; Pliny. N. H. XXXVII. 5.) Roman trade gradually declined. Rome now asked the articles of necessity and not of luxury. The trade at Alexandria suffered much at the hands of Caracalla. The Palmyrene trade was ruined by the destruction of Palmyra itself in 273 A. D. The powerful Sassanids of Persia now monopolised the Indian trade. The Roman vessels were driven out of the Indian seas. Constantine weakened the empire by changing the seat of government (330 A. D.) Alaric seized Rome in 410 A. D. Attila ravaged her lands in 451. In 454, the huge wave of Vandalism swept off her arts. She was

again pillaged in 472 and in 476. Now Rome—that "*Eternal City*, the mother of arts, civilisation and heroes—"stood childless and crownless in her voiceless woe, like another Niobe all tears !!!

Constantinople next became a centre of Indian trade which flew in not only through the Oxus and the Caspian, but also along the Red Sea and the Nile. The rise of Islam proved a wet blanket to Indo-European trade which was forced to resume its old and tedious route: goods were carried up the Indus; thence on camels to the banks of the Oxus; thence to the Caspian Sea; thence through Volga and Don, to the Black Sea whence ships carried them to Constantinople.

Rise of Venice and Genoa. Venice had been formed in 452 on a crowded cluster of islets at the head of the Adriatic. She had begun trading with Alexandria and Constantinople. Genoa had a good position. Her people soon acquired an aptitude for navigation and commerce. She traded with the Levant before Venice. The Arabs having conquered Egypt and Syria, Constantinople became the chief mart. The antipathy between the Moslems and the Christians gradually abated: they now looked to the common interests of gain. Venice and Genoa, two bitter rivals—frequented the markets of Syria and Alexandria. The Crusades removed all barriers to the Eastern trade. The Genoese now commanded the entire Black Sea trade. Taking the sanction of the Pope, Venice began to trade with the Moslems at Damascus and Alexandria. The Indian goods through the Persian Gulf, passed to Damascus. Alexandria

commanded the Red Sea traffic. This share in the wealth of Ormuz and of Ind, the priceless gems of the exhaustless East—made Venice a new Tyre and her people the richest in Europe. Her maritime glories remained intact till 1500 A. D.—the time of the discovery of India by Vasco da Gama.

Commerce took Hindu civilisation and colonists abroad. Sumatra was colonised in 75 B. C. and Java in 78 A. D. Bali is still Hindu. The entire Malayan Peninsula was colonised and conquered by the Hindus. At Loyang (China), 3000 Buddhist monks and 10,000 Indian families lived to teach the Chinese religion and arts. There were numberless Indian settlements in Persia, Arabia, West Asia, Socotra, Alexandria, Carthage, Astrakhan (on the Volga) Baku, shores of the Black Sea &c. India also received many foreign colonies. The Parsis settled in different parts of India; the Jews in Malabar and the Arabs in Malabar, Ceylon and Chittagong.

Here I come to the end of my short history. Turning to the civilised nations, I may say that the world is indebted to the ancient Hindus for its present store of lore and civilisation. The eminent French Scholar Creuzer says, "If there is a country on earth which can justly claim the honour of having been the cradle of the human race or at least the scene of a primitive civilisation, the successive developments of which, carried into all parts of the ancient world and even beyond, the blessings of knowledge which is the second life of man, —that country assuredly is India."

To the Hindus I offer the wise counsel of Prof. Max Muller :—"A people that can feel no pride in the past, in its *history and literature*, loses the main stay of its national character. When Germany was in the very depth of its political degradation, it turned to its ancient literature and drew hope for the future, from the study of the past."

THE END.

BOOKS OF REFERENCE.

I. Religion.

1. The Religions of India. H. H. Wilson.
2. Researches in the Hindu Mythology : Kennedy.
3. Summary of the Laws and Customs of Hindu Castes. Steele.
4. Burnouf's *Buddhisme Indien*. 1844.
5. Buddhist India. Dr. Rhys Davids. (1903)
6. The Jataka Tales, edited by Cowell and Rouse. 6 Vols. 18 95.
7. The Light of Asia. Sir Ed. Arnold.
8. Buddhist Essays :, Paul Dahlke. Done into English by Bhikshu Sila Cara. 1908.
9. The Soul of a People. H. F. Hall. 1905.
10. Beal's Records of a Buddhistic World.
11. Asoka. V. A. Smith. (Rulers of India Series.)
12. Hodgson's Essays on Buddhism.
13. Alex. Csoma Korosi's *Tibbetan Buddhist Books* (Vol. XX of the Asiatic Researches.)
14. Rev. S. Beal's *Buddhism in China.*
15. Bigandet's *Life of Gautama* (1868) gives the History of Burmese Buddhism.
16. "The Sacred Teaching of the Three Treasures" in 2,000 Vols. was sent to England by Japan
17. Most important portions of the Buddhist Scriptures, taken to Ceylon by Mahendra in 242 B. C. have been translated by Turnour, Fausboll, Childers, Oldenberg, Spence Hardy, Rhys Davids, Max Muller, Weber and others.

II. Philosophy.

1. Davies's Hindu Philosophy.
2. Max Muller's Hindu Philosophy.
3. Wilson's *Sánkhya Káriká.*
4. Dr. Ballantyne's *Sankhya Pravachana* or *Sutra.*
5. Davies's *Sankhya-Karika.*
6. Dr. Fitz-Edward Hall's *Sànkhya Sàra.*
7. Dr. Rajendra Lal Mitra's *Yoga Sutra* or *Yoganusá sana.*
8. Gough's Hindu Logic.
9. Dr. Banerji's Dialogues on Hindu Philosophy.
10. Monier-Williams, "*Indian Wisdom*".
11. Colebrooke's *Philosophy of the Hindus.*
12. Enfield's *History of Philosophy.*
13. Stanley's History of Philosophy.

III. Literature.

1. Mr. Rosen's Translation of the Rig-Veda.
2. German Translation of the same by Ludwig.
3. English Translation of the Rig-Veda Sanhita by Dr. H. H. Wilson, Prof. E. B. Cowell and Mr. W. F. Webster.
4. Vedic India by Z. A. Ragozin.
5. Weber's Indian Literature.
6. Dr. Roth's Indian Literature.
7. Max Muller's *Ancient Sanskrit Literature.*
8. Max Muller's Sacred Books of the East. 50 Vols.
9. Dr Macdonell's History of Sanskrit Literature. 1900.
10. Some of the Brahmana Works have been edited in Europe.
11. Chief Upanishads—translated by Raja Rammohan Roy.
12. ,, by Prof. Max Muller.
13. Epic India (Ramayana and Mahabharata) by C. V. Vaidya. Bombay.
14. Ramayana of Valmiki—done into lEngish Prose by T. Wheeler.

7. Havell's Aryan Rule in India.
8. Mc Crindle's Ancient India as described by Megasthenes and Arrian.
9. ,, Ancient India as described by Ktesias.
10. ,, Invasion of India by Alexander the Great.
11. ,, Ancient India as described by Ptolemy.
12. ,, Ancient India as described by Classical Authors.
13. Dr. Robertson's Disquisition on Ancient India, 1792.
14. ,, History of America.
15. Nolan's British Empire in India and the East, London 1857.
16. Gibbon's Decline and Fall of the Roman Empire.
17. V. A. Smith's Asoka (Rulers of India Series).
18. ,, Early History of India.
19. ,, Early History of the Deccan.
20. Prof. Heeren's Historical Researches, Asiatic Nations.
21. Max Muller's Chips from a German Workshop.
22. The Old Testament.
23. The New Testament.
24. G. M. Rae's Syrian Church in India. 1892.
25. Elliot's History of India.
26. Orme's Indostan.
27. ,, History of South India.
28. Sir George Birdwood's Report on the Old Records of the India office. London 1891
29. C. W. King's Gnostics and their Remains : London 1887.
30. Mill's History of Br. India.
31. Fraser's ,,
32. History of Mysore.
33. Ward's *Hindoos.*
34. Col. Tod's Rajasthan, 2 Vols.
35. Sir John Malcolm's Central India.
36. Sir Henry Maine's Village Communities in the East and West.

37. Dr. Buchanan's Journey through Mysore.
38. History of Kashmir by Wilson.
39. " " by J. C. Dutt.
40. " " Dr. Stein.
41. Turner's Tibbet.
42. Hugh Murray's British India.
43. Dr. Buchanan's Hindu Geneologies.
44. Pope's Iliad.
45. V. G. Tilak's Arctic Home in the Vedas.
46. Dr. K. M. Banerji's Aryan Witness.
47. Pococke's India in Greece.
48. Herodotus.
42. Horace : *Odes*.
50. " : *Epistles* (Lonsdale and Lee's Translation).
51. Arrian's Anabasis.
52. Dr. W. W. Hunter's Brief History of the Indian People.
53. " Imperial Gazetteer of India. Calcutta.
54. " Indian Empire.
55. Kingsley's Hypatia.
56. Pliny's Natural History.
57. Wright's Celt. Roman and Saxons.
58. Max Muller's India and What it can Teach us.
59. Virgil's Georgics.
60. " Æneid.
61. Sir Thomas Brown's Hydrotaphia.
62. Chronicle of the Kings of England.
63. Ben Jonson's Alchemist.
64. The Ecclesiastical History.
65. M. Taylor's History of India.
66. Vincent's Periplus of the Erythrean Sea, (1800).
67. " Commerce and Navigation of the Ancients.
68. Arrian's Indika.
69. Marsden's History of India.
70. " Marco Polo.
71. Sir Henry Yule's Marco Polo revised by Cordier, 1903.

72. Aelian's 'Peculiarities of animals.
73. Porphyry : 'On Abstinence from Animal Food'. Mc. Crindle.
74. Pottinger's Travels.
75. Rulers of India Series. 28 Vols.
76. History of the Punjab : Allen 1856.
77. Hindu Annals of Gujrat : Forbes, 1856.
78. History of Gujrat : Sir C. Bayley.
79. Bombay and Western India : J. Douglas, 1893.
80. History of Western India : Bhandarkar.
81. Early History of the Deccan. Ranade.
82. Asiatic Studies : Sir, A. Lyall, 1899.
83. Duff's Chronology of India.
84. History of the Mahrattas : Grant Duff. 1893.
85. Rambles and Recollections by Col. Sleeman, 2 Vols.
86. History of Assam by Sir E. A. Gait. 1906.
17. Native States of India : Sir W. Lee-Warner. 1910.
88. The Calcutta Review : First 50 Vols. 1873.
89. Gazetteers of India—Provincial and District : Calcutta, Bombay and Madras.
90. History of India by H. G. Keene. New Ed. 2 Vols. 1906.
91. Marshman's History of India 3 Vols. 1867.
92. Wheeler's Short History of India. 1899.
93. History of Civilisation in Ancient India : R. C. Dutt..
94. History of Ancient and Modern India : R. C. Dutt.
95. History of India : De la Fosse.
96. Literary History of India : by R. W. Frazer. 1898.
97. Ancient and Medicæval India by Mrs. Manning. 1869.
98. Bombay Gazette. Part I. Vols. I, II.
99. Mysore and Coorg from the Inscriptions : L. Rice.
100. Cunuingham's Ancient Geography of India.
101. Ain-i-Akbari : Blochmann and Jarret.
102. Brigg's Ferishta.
103. Stewart's History of Bengal. 1813.
104. Seir Mutaqherin by Ghulam Hussain Khan. 3 Vols. 1789.

105. Tavernier's Travels : V. Ball.
106. Bernier's „ A, Constable.
107. History of the Parsis : D. F. Karaka. 2 Vols. 1884.
108. A Forgotten Empire (Vijayanagara) by R. Sewell. 1900.
109. Persia and the Persian Question (Introduction) : by Lord Curzon.
110. Hindu Positive Sciences by Prof. Benoy Kumar Sarkar.
111. The Positive Sciences of the Hindus : Dr. Brojendra Nath Seal.
112. History of India : H. P. Sastri.
113. History of Bengal : R. D. Banerji.
114. Hindu Ship-Building and Maritime Activity. R. K. Mukherji.
115. H. C. Chakladar's Indo-Chinese Relations in the Dawn Magazine.
116. Justice Pargiter's 'Dynasties of the Kali Yuga'.
117. Sir John Wood roffe's "Is India Civilised ?"
118. Dr. Hœrnle's History of India.
119. History of Dacca : J. M. Roy.
120. Dr. P. C. Roy's History of Hindu Chemistry. 2 Vols. 1902.
121. Dr. Ball's Economic Geology of India.
122. History of Hindu Astronomy by Prof. Playfair.
123. „ by Cassini.
124. „ „ Bailly.
125. „ „ Bentley.
126. „ Prof. Joges Ch. Roy.
126. Dr. Royle's Essay on the Antiqurty of Hindu Medicine.
128. Hindu Medical Science by H. H. The Thakur Sahib of Gondal. Macmillan & Co.
129. Burgess's Suryya Siddhanta.
130. Strachey's Bija Ganita.
131. Colebrooke's Indian Algebra.
132 Dr. Kern's Vrihad Sanhita.

DEX.

A.

B.

C.

D.

E.

F.

G.

H.

I.

J.

K.

L.

M.

N.

O.

P.

R.

S.

T.

U.

V.

W.

Y.